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RELIGION AND THE MIND
THE OUTLOOK FOR RELIGION

Lee Brothers

J. W. Bashford

James W. Bashford

Pastor, Educator, Bishop

By
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PREFACE

Shortly after his death I was requested to write the biography of Bishop James Whitford Bashford. This request, coming from Mrs. Bashford, endorsed by certain bishops of the Methodist Episcopal Church and many others, could not be lightly regarded. Believing that his character was so distinctive and his career so distinguished in its service to humanity as to demand a record of the story of his life, the task was undertaken as a sacred trust and a labor of love.

My purpose is to give an interpretation of the man and his work rather than a chronological transcript of his life. In other words, my aim shall be to present such facts and incidents as will be illustrative of his character rather than "mere records of personality." The important question to ask concerning every man's life is: What was his central aim and how closely did he realize it? It is an alluring task to discover the motive that actuated James Whitford Bashford; to feel the thrill of the ambitions and the aspirations that stirred him; to measure the energy that was driving him on ceaselessly; to see the visions that were haunting him by day and by night; and to make an appraisal of his

service to his generation. If I can make him live again in the memory of his friends and so portray the essential elements in his nature and the outstanding achievements of his career as to make those who did not know him see him in imagination, I shall be satisfied.

There is available for this study a great wealth of material. The writer has read and re-read the fifty-four volumes of notebooks written by Bishop Bashford, thousands of pages of correspondence both personal and official, all his books and published articles besides many sermons and addresses in manuscript. Scores of interviews with mission workers in the chief centers of Bishop Bashford's work in China, with Chinese officials, native preachers, and foreigners resident in China have been held. Many personal letters have been received which have contributed valuable information.

I wish to make grateful acknowledgment of the valuable and sympathetic help given by Mrs. Jane Field Bashford in putting into my hands personal correspondence and much private matter not otherwise available. I am deeply indebted also to the former private secretaries of Bishop Bashford, particularly to Mr. Harrison S. Elliot, the Rev. James H. Lewis, and Mr. Joseph P. MacMillan, for help in transcribing notebooks and verifying facts; to the late Mr. O. A. Wright in making

possible a trip to China to study Bishop Bashford's work in the Orient; to many friends and even strangers who have furnished me with letters and personal incidents; and to Bishop W. F. McDowell for helpful suggestions in the revision of the manuscript.

GEORGE R. GROSE.

Greencastle, Indiana,
June, 1922.

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CHAPTER I

EARLY YEARS

James Whitford Bashford was born on May 29, 1849. It was in the period of the great territorial expansion of the United States. Pioneers from the Eastern States, indifferent to privation and hardship, pushed into the Middle West, built homes, established schools and churches, and laid the foundations for the future development of the American nation. The year 1849 marked the beginning of the migration to California in search of gold. In Bashford's early boyhood he saw his cousin John B. Parkinson, later Professor of Mathematics and Vice-President of the University of Wisconsin, join a company of men with ox teams on their long journey to the Pacific Coast.

The conditions which the early pioneers in western Wisconsin faced required souls of stern stuff. There were few comforts and many hardships. Indians were numerous and bears were quite neighborly. The wolf at the door was more than a figure of speech. One day James' mother beat off with a shovel a prowling wolf about to enter the log cabin where her young child lay

sleeping. But the very rigor of pioneer life in the Middle West was an important factor in young Bashford's early training. His hard work on the farm laid the foundation in physical vigor for his long career of eminent service. The stern conditions of life in a new community, the struggle for self-support, the close contact with the simple-hearted country folks gave him a priceless inheritance in energy, initiative, simplicity in taste, ambition to achieve, and sympathetic understanding of people.

It was in Fayette in southwestern Wisconsin that Bashford was born. His home was the first frame building erected in the community, all the others being log cabins. There were two small churches and no schoolhouse. The Bashford home housed the village school until a new church building was erected which provided for the school in the basement. The picture of his early Western home as Bashford recalled it in later life is fascinating. Rugged simplicity, tireless industry, few diversions, a neighborly communism altogether consistent with independence, and an atmosphere that stimulated sober thought and lofty purpose.

The Bashford family was of English origin. They came originally from Devonshire and settled in the North of Ireland, where they were granted land in the reign of Queen Elizabeth.

Though the Bashfords came to America from Ireland, they were of English and not Celtic stock. One of Bishop Bashford's ancestors was a soldier in the Revolutionary Army, was captured by the British and imprisoned in the Old Sugar-house prison in New York City. The father of Samuel Morris Bashford, a blacksmith by trade, was impressed as a seaman and brought to the United States. He died suddenly of apoplexy at the age of thirty-eight. Several of the Bashfords in England were graduates of Oxford and Cambridge and became ministers, educators, civil and army officers. With plenty of militant blood the whole clan had an intellectual bent and ambition for high attainment and for public service.

Samuel Morris Bashford, the father of James Whitford, was born in Newark, New Jersey, and went to Wisconsin when he was twenty-two years old. In his early manhood he studied medicine and at the same time was employed in the drugstore of a physician. On coming to his Western home he became a farmer. He was licensed at an early age as local preacher in the Methodist Episcopal Church and devoted much time to holding services and preaching in the schoolhouses and country churches. He was frequently called to minister to the sick and always carried medicines with him, but refused to accept any compensation either for preaching or visit-

ing the sick. On one occasion he accepted five dollars for his services, but gave the money to a poor family before he reached home. He was utterly unselfish in character and made the spiritual welfare of others his absorbing concern. He died in the pulpit of apoplexy at the age of thirty-six, when his youngest son, James Whitford, was only one year old. He was a devout man, much given to introspection, with a mystical type of piety; an idealist whose generous impulses outran his practical ability; but everywhere revered for his genuine goodness.

The Morris family, to which the grandmother of James Whitford Bashford belonged, was prominent in the early history of the republic. The grandmother's fine benevolent face, her wide knowledge of current affairs, and deep religious character made upon young Bashford a profound impression. His mother, Mary Ann McKee, was a descendant of the McKees of Illinois, Kentucky, and Virginia, and was of Scotch-Irish descent. The family was noted for men of affairs. One was a member of the Constitutional Convention of Virginia, and voted for ratification of the Constitution according to his convictions and contrary to the instructions of his constituency; another was a member of Congress; another was an officer in the Mexican War; several were prominent educators and ministers of the gospel.

Though not educated, the mother of Bashford was a woman of large natural abilities, of great physical strength, of unusual capacity for business, with great energy and practical sense, with strong convictions and a rare gift of leadership. All the references in the family correspondence portray the features of a woman of heroic mold, with a fine sense of personal honor, lover of her children, "lover and giver of life."

In a unique degree James Whitford Bashford united in himself the distinctive qualities of both his parents. From his father he inherited a deep religious nature, with a vein of mysticism and idealism, which found lifelong expression in a devoutness that was both fervent and attractive, and in such a sense of the Divine Presence as made him a true seer among his fellows. His generosity, one of his most outstanding traits, came from his father. Young Bashford was told by his mother stories of his father's visiting the sick as physician, serving as a minister of the gospel, also, in the absence of a lawyer, drawing deeds and administering estates without charge. His subscription to the village church and school which was building at the time of his death was so generous that several years were required for his widow to complete the payment. The references which the boy Bashford heard made to his father by men in the pulpit and in private

made upon him a profound impression. "On one occasion," he said, "an unconverted man put his hand on my head when I carried water to the field where the men were harvesting the grain and in a half-prayer and a half-wish expressed the desire that I 'might be as good a man as my father,' then added he did not expect I would ever measure up to the ideal." When he began to preach he writes, "I had large audiences crowding the schoolhouses the first time I preached in various parts of the country, many of the people telling me that they came not at all to hear me, but out of reverence for my father." This inheritance of imagination and spiritual insight from his father was no less noteworthy than his indebtedness to his mother for his practical sense, for his sagacity in worldly matters, and for his power in handling public affairs. Quiet and undemonstrative in manner though she was, nevertheless, the ruggedness of her convictions, the loftiness of her mind, and the strength of her personality entered like iron into the soul of her children. Piety, learning, energy, patriotism, and strong personal convictions were the traditions of the family. Young Bashford had therefore, in the character of his parents and in the influence of his early home, the most valuable asset with which a child can be endowed.

He had also the advantage of a large and mixed

JOHN WESLEY AND JAMES WHITFORD BASHFORD.
CHILDHOOD PICTURES

family life. Previous to her marriage to Samuel Bashford Mrs. Bashford was married to Carroll Parkinson, through whom she had two children. A few years after her first husband's death she married Mr. Bashford and bore four children, Sarah, Robert McKee, John Wesley, and James Whitford. By her last husband, William B. Trousdale, she was the mother of Samuel Whitney Trousdale. The contact and the struggle of this large domestic circle made a lasting mark upon James Bashford. The mother's solicitude in making equitable distribution of her meager estate among her children, the cooperation of the children in helping one another to get an education, their pride in one another's attainments, reveal the home environment in which Bashford's fine human touch was fostered.

In his childhood traits the boy Bashford was father to the man. His appearance marked him as a child of unusual promise. A lady seeing him for the first time when he was five years old observed: "He will make a great man." His brother Robert once remarked that, while Jim was the youngest of the four children, he was the "bell-wether." As a boy he was inquiring and energetic, enthusiastic and unselfish. The memories of childhood which he recalled late in his life show an early devotion to his family and his friends, also a strong sense of justice and fearless

conviction. One of his relatives recalls the following incident of his boyhood:

The boys were playing in the street and one of them hurled a ball through a window. All of them ran away but James. He promptly went to the man and said that he had broken the window and would make the loss good. He said they had a common purse at home; and while they never had much money each one had access to the family pocketbook.

His ambition to excel, one of his marked traits of character, appears in his early youth when he takes his place among the seasoned workers in the fields determined not to be outdone. He earned his first money at twelve years of age by driving a cow six miles for a neighbor, for which he received twenty-five cents. He was fond of telling the story of a valuable business experience when he was a lad of fourteen. He went to a neighbor to urge his selling a cow to a poor man who had come to Wisconsin from the South, compelled to leave on account of his Union sentiments. Although the amount was only thirty-five dollars, the owner refused to sell unless young Bashford would indorse the note. When the boy was called upon to meet the payment, he explained the circumstances to his father, who advanced the money. He adds: "I worked the next spring at five dollars a week to earn money to meet my obligation.

The experience was a valuable one for me, as I learned the necessity of meeting financial obligations promptly and of care in signing other people's notes."

Another act of friendliness in behalf of the same neighbor shows the fiber of young Bashford. McFarlane's grain was being destroyed by the depredations of the hogs of a neighbor, who refused to repair his broken fences. When Bashford's father appealed to the owner of the hogs, he became very angry. Young Bashford was aroused by the inconsiderateness of the neighbor. He prepared a pen and drove the marauders in, and informed the owner the hogs would be kept at his expense. A quarrel followed between the lad and his neighbor. After the man's anger cooled, he offered to pay for the damages and claimed his property, but young Bashford declined to accept pay for the grain which the hogs had eaten. "The hog incident," Bashford observes, "was closed with great friendliness on both sides, and thereafter my neighbor reckoned with me as a man and not as a boy."

His early surroundings in a new country and the serious atmosphere of his home life were not favorable to the playfulness of youth. But with abounding good nature he shared the interests and joys of his family and school fellows. We have an interesting glimpse of the working of his

youthful mind in his own story of the first election of President Lincoln.

"The political excitement laid hold of the imagination of the boys and almost every boy in our neighborhood was an active partisan. I remember William, John, and Carroll White shouting lustily in their field for Douglas, while I shouted for Lincoln in the adjoining field. Their voices were more lusty and I was beaten in the shouting. I then decided to offer up a secret prayer for Lincoln's election every time one of them shouted, and this I did with the somewhat mechanical belief that every prayer would count for a vote. From that time on to the election I offered many prayers. As our town was overwhelmingly Democratic I did not anticipate the election of Mr. Lincoln, even though I had spent much time in praying for it. Upon the news of his election I was filled with responsibility, fearing that my prayers had accomplished the result."

The typical American home in the Middle West had a consuming interest in education. The fires of ambition for learning were kindled in the Bashford household by the traditions of the family. While the mother of the Bashford children had only a common school education, her ancestors were educated people and for several generations had been lawyers, ministers, teachers, soldiers of distinction, and public leaders. Besides, the father

had left a small library of valuable books, among them a few Latin and Greek books, commentaries on the Bible, theological books, and the Sermons of John Wesley. The mother repeatedly urged the children to secure an education and thus be able to care for themselves, as she could make no adequate financial provision for them. The Bashford boys were strongly influenced in securing a higher education by their cousin, John B. Parkinson, who was one of the first students in the University of Wisconsin. Upon his graduation from college he opened a high school in the village of Fayette, where the Bashford brothers prepared for college, and later entered the University of Wisconsin, from which they all graduated. In this obscure Western village was being enacted in miniature the most important act in the great drama of the nation's development. No sooner was the forest cleared and houses built than some place, however rude, was provided for a school. First in the Bashford house, later in the church basement, and then in the schoolhouse, the Bashford children began the training which led to careers of distinction. Bashford's story of his preparation for college reveals his intellectual eagerness and his boundless energy in overcoming all odds:

"I remember indeed the part of the farm which I was plowing when learning the Greek alphabet

and the Greek declensions. I would stop a few minutes to glance at the book at a particular corner of the field and then study over the lesson and repeat the part learned earlier as I walked around the field behind the plow. Professor Parkinson only allowed us time to translate the Latin and Greek which we had mastered and to ask questions concerning passages which we could not construe. We missed some essential things which students should learn in the early study of foreign languages, nevertheless we gained a strong grip on the essentials of the subject, so that we found ourselves able by hard study to hold our own with other students in college."

At the very opening of his young manhood Bashford exhibited an insatiable desire for knowledge, an ambition to excel in every undertaking, an energy in work, and a consuming passion for life at its best which marked him until the end.

CHAPTER II

THE COLLEGE STUDENT

In the autumn of 1867 James W. Bashford matriculated as a student in the University of Wisconsin. It was in the early days of this institution, now widely famed among the State Universities of America. The student of to-day in Madison cannot easily picture his Alma Mater of fifty years ago. Instead of a campus crowded with massive buildings, there were a few recitation halls and a dormitory; instead of yearly appropriations of several million dollars for building and maintenance, then the most meager provision for both equipment and salaries; now several thousand students enrolled annually in graduate and professional schools, then about three hundred men and women, mostly classical students. Now the teaching staff numbers more than twice the student body then. In the university then there were great teachers and distinguished scholars. Among the professors were William F. Allen in Latin, John B. Parkinson in Mathematics, and Professor Carpenter in Literature, and President John Bascom, who made upon young Bashford a lasting impression.

Other changes have taken place even more sig-

nificant than the changes in campus walks and buildings. In Bashford's day the standard of living was simple and inexpensive. The majority of the students had a hard fight to support themselves. Twice during his college course he had to leave school to earn money by teaching. The long summer vacations he spent working on the farm. But pathetic as was the self-sacrifice of parents and the severe struggle of students for an education, the type of character which was produced was the pride of the college and the hope of the country. In spite of the limitations upon the colleges of fifty years ago in mean buildings with meager equipment and inadequate funds, they afforded true intellectual discipline and good training in character.

From the very outset Bashford took high rank as a student. He threw himself into university work with all the mental eagerness and intense application which characterized him as a student to the end of his life. When he entered the freshman class in the university he was deficient in Latin and Greek. Before the end of the year he led his class in these subjects. "I made it a rule," he said, "never to retire at night until the lessons in Mathematics, Latin, and Greek were prepared for the succeeding day, and many a night during the first two terms I studied until midnight and sometimes until two o'clock before retiring." His

ambition to excel was kindled early in his college course. One day he was so humiliated over the laughter of his teacher and the class at his pronunciation of his first Greek sentence that he says, "As I stood tingling with shame I resolved that before the year was out I would stand at the head of that class or die trying, and I at once set about making good my resolve." He was soon recognized as a student of such undoubted powers as to give promise of distinction.

In his freshman year he was chosen with two others to represent the Athenæum Literary Society in a debate. Generous credit for winning the debate was given to young Bashford. Unusual honor was conferred upon him by his election both in his sophomore and junior year to represent the society as debater. He was prevented by a long illness from serving in his sophomore year, and was reelected and led in the debate in the winter of 1871–72, and was again victorious. The subject discussed was the Ku Klux Klan legislation recently passed by Congress. The debate required so much time for preparation that Bashford had given up all thought of leading his class in scholarship. He consoled himself, however, with this reflection: "I am securing splendid mental discipline which I regard as the main object of a college course, and at the same time I am learning how to utilize

every moment of my time. While I was kept from entering the social life of the college, the training in the value of time was of priceless advantage." These early academic debates reveal the intellectual honesty and thoroughness which so finely characterized all his later literary work. He declined to support a given side of the question unless it represented his own convictions. He gave himself to the contest with the utmost enthusiasm, caring chiefly for the honorable recognition which his success would bring to the Athenæum Society. He was ambitious for college honors, but his chief concern was for intellectual excellence and the promotion of a worthy cause.

Several of his contemporaries who have favored me with reminiscences of this period of his life testify to the strong impression which he made both on his teachers and fellow students. His buoyancy of spirit and uniform cheerfulness made him a general favorite. While his complete occupation with his varied university tasks deprived him of many of the fellowships of college life, he was not a recluse. He had strong convictions, but was never morbidly conscientious. Always deeply serious in purpose, he never lost his boyish spirit. His classmates recall his participation in college pranks, but always with self-respect.

BASHFORD IN COLLEGE

The Rev. I. S. Leavitt relates this incident of college days: Huntington and Leavitt had two squirtguns, named "Little Tommy" and "Big Tom." "Big Tom" would hold a gallon of water and was used on various occasions in practical pranks. "Big Tom" disappeared, no one knowing what had become of the gun. Leavitt warned his roommate and other close friends to say nothing about its being taken. Some two weeks afterward, Bashford put his head out of the window of his room, called to Leavitt and said, "What has become of 'Big Tom'?" "Oh, it will return," said Leavitt, in an indifferent manner. Leavitt immediately reported to the other boys that he was sure that Bashford had taken "Big Tom." Some of the boys were charged with looking up the schedule to see when Bashford and his roommate were to be out of the room. They procured the key and proceeded to search Bashford's room and, as anticipated, found "Big Tom" under Bashford's bed.

Dr. William E. Huntington, a fellow student, one time president of Boston University, writes of Bashford as a student: "Few men whom I have watched as they passed from youth to manhood and riper age have retained as steadily as he their early traits. His buoyancy, his thoroughness in all work, his love for books, his rapidity in processes of thought and in utterance, his interest

in the fundamental questions of government, economics, social ethics, philosophy, and religion were marked characteristics of Bashford in his student days." Another who knew him as a classmate writes: "Whether in the classroom or in the hall he seemed head and shoulders above all the rest of us, but utterly unconscious of himself, though having always an atmosphere of his coming greatness."

Bashford's intellectual bent and the influences of his college days clearly marked him out for a professional career. He had strong inclinations toward the bar. Even after he had decided to enter the ministry and had become a theological student the desire to become a lawyer returned again and again with great force. One can readily understand his strong leaning toward the law as a profession. He possessed in a marked degree the qualities necessary for a successful career as an advocate. He had natural ability, an alert mind, the habit of intellectual thoroughness and tireless industry. With clear insight into situations, deep interest in public affairs, and a rare gift of speech, he would undoubtedly have taken high rank either at the bar or in politics. As young Bashford early in his student life is struggling with the question of his future career one is reminded of the fight of Robertson of Brighton with his ambition to be a soldier, and of George

Matheson to be a lawyer, and of Phillips Brooks to be a teacher. These serious questionings only intensified the purposefulness of Bashford as a student.

In the third term of his freshman year Bashford had a religious experience which influenced his whole subsequent career. His success as a student in securing the highest grades in his class and the second highest in the university, kindled the fires of ambition for prominent place. For the time he was mastered by this passion. While cherishing the dream of political power and professional distinction the conviction became strong that God was calling him to the ministry. "From my earliest recollections," he writes, "I had been conscious to a greater or less extent that I was called to preach." During the spring vacation which he spent at his home the fight between ambition and conscience became desperate. The mental struggle was so severe that every incident of the next few weeks made an unforgettable impression. When he reached home, revival meetings were being held in the village church. These became unendurable. When he proposed to return early to the university to resume his work, his mother, sensing his inner conflict, said quietly, "There are two persons you can never run away from: You can never run away from yourself; you can never run away from God." He felt at

once that some decision must be reached in which he would find peace. His chance companion on the train to Madison assured him that he was going to be a minister. This remark added to his unrest of mind. Upon his arrival in Madison he was met at the station by William C. Damon, a member of the junior class, who told him on the way to "Old College Hall" how the Christian men of the university were struggling against great odds and invited Bashford to join them. About the same time I. S. Leavitt, another fellow student, appealed to him to confess Christ and give his life to the Christian ministry. Again and again in later life he told with telling effect the story of these momentous days: "At heart I was trying to lead a Christian life and I would not have hesitated a moment openly to confess Christ and join the church and help these men in their struggle, if only I could be excused from preaching. But I knew that any profession of faith was impossible without a surrender to God, and that involved the tremendous struggle in which I was engaged between conscience and ambition. Running away from the revival services and from home, even with mother's consent, resulted in great loneliness. In the loneliness of that week I fought out the battle to a finish. The hollowness of worldly ambition dawned upon me. The conviction that I had already been a coward to

duty in spending two terms at the State University in a selfish struggle for personal advancement and in dreaming of political preferment in the future, without helping the little band of Christian students in their struggle for higher ideals, grew upon me, and already I began to realize the moral degradation of a life of selfishness. Two convictions became clear at that time: that personal ambition carried to its utmost length and succeeding beyond all rational expectations could not satisfy the soul; and, second, that obedience to conscience would bring peace." At this juncture another human factor strongly influenced his decision. D. L. Moody visited Madison and spoke in the assembly chamber of the State Capitol to a great audience. The conviction of his moral cowardice was borne in upon young Bashford with such overwhelming power that he resolved to make an early confession of Christ. And yet he was still haunted by the conviction of earlier years that he must preach the gospel if he professed the Christian faith. His brother, Robert, who had persuaded James when he was twelve years of age to make a confession of faith, had become a skeptic. Nevertheless, he now advised James to yield to his conscience and added: "We boys can outargue father and mother on the problems of Christianity, but we know that they have an experience we do not possess, and there

is no peace in skepticism." He sought counsel from his cousin, Professor Parkinson, who urged him to follow his own highest convictions of duty, also adding, there is no blessedness in skepticism. He then went to Professor Allen, a Unitarian in faith, whom he greatly admired, and told his story of inner unrest and doubt. He advised Bashford to go to the Methodist boys who could help him in his struggle, as he could not. Following Professor Parkinson's directions and still under the impulse of Mr. Moody's heroic faith and courage, Bashford went to a prayer meeting held once a week in one of the recitation rooms of the university. The leader of the meeting that day was I. S. Leavitt, who later became a well-known minister of the Methodist Episcopal Church. As Bashford entered the room, the sight of Vroman, a junior, a manly fellow of popular parts, was a great shock, as he supposed that Vroman was there to scoff. But Vroman and Bashford soon knelt side by side, making their confession of faith. But peace did not come to Bashford's heart until he accepted the urgent invitation of Damon to go with him to the jail on the following Sunday morning and speak to the prisoners. Speaking from Romans 12. 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable

service," he portrayed the unsatisfactory nature of the life they were living and urged them to accept God's plan of life. Two of the prisoners responded to his invitation and found peace. To Bashford this was a strong external confirmation of his call to the ministry. As he became active in Christian effort among his fellow students and as he spoke whenever opportunity was afforded in the country, he gradually came into an experience of the peace of the Christian life. It is not strange that one with his deep religious sensibilities, who had kept up the habit of prayer from childhood and was nurtured in an atmosphere of fervent piety, when confronted by the skeptical questionings of his own intellectual awakening and an ambition for place and power, should have had just such a spiritual struggle. This decisive struggle brought out in bold outline the fundamental issue of his life, and was the birth of a loyalty to duty from which he never wavered. In this high hour were the beginnings of a conviction of spiritual reality, of a certainty of the Divine Presence, and an experience of inner peace and triumphant hope which in later life became the charm and strength of his radiant personality.

It was in the autumn of 1870 that Bashford had an experience which confirmed his religious faith in an extraordinary fashion. As he was returning to the university he had a violent attack

of typhoid fever and narrowly escaped death. When given up to die by the attending physicians his brother Robert urged him to resolve to live. His brother, Whitney Trousdale, said calmly that he had received assurance while in prayer that James would live. The experience which immediately followed is so sacredly personal that it should be set forth only in Bashford's own words: "I was making the best effort to maintain consciousness. To my great surprise I found myself apparently in the other world. I immediately recognized my Aunt Margaret, who had died only a few weeks before my illness. I also recognized my father, who had died twenty years earlier. Then I recognized Christ. I recall no words spoken to me by anyone save that Christ remarked, 'Your work is not yet done.' I expressed a desire to remain. He did not refuse the request, but said again, 'Your work is not yet done.' I spoke again, mentioning the struggles I had had in life and the terrible pain of the illness, and requested that I might remain. He did not refuse the request, but said again, 'Your work is not yet done.' Then I requested that I might come home immediately upon its completion, which request he granted. I have never known whether I was in the body or out of the body, whether this experience was an objective reality or a purely subjective experience. It has had all the

effect in my own life of the most solemn reality. From this time on my study was with an entirely different motive. This was a turning point in my career."

Whatever interpretation may be placed upon this mystical experience which Bashford records, the inescapable fact is that it issued in a sense of inner peace such as he had never known before, in a certainty of the reality of spiritual things which he never afterward questioned, in the dominance of a new motive in his life—unselfish service instead of personal ambition. The validity of every human experience is to be tested finally by what it contributes to the practical uses of living. Judged by this standard, it had all the marks of solemn reality, for out of it came the issues of a victorious life.

One of the most interesting traits which appeared in Bashford's student days was his faculty for turning every happening, however unfavorable, to higher uses. He seized and appropriated every experience for his own development. Twice his college course was interrupted by lack of funds. Each time he was invited to take charge of the village school. He entered upon the difficult task, not as a hireling to secure money for his education, but bent upon serving the community as a teacher. To conduct successfully an unclassified school in a single room which com-

bines beginners with advanced students older than the teacher, with no equipment other than four walls and the raw human material which displays amazing mental resistance to instruction, is an intellectual feat of a high order. But so intelligently did he throw himself into the work of the school that he maintained discipline and inspired many of his students to enter the university, at the same time he was pursuing advanced studies and learning lessons in self-mastery and in dealing with students which were invaluable to him later as an educator. He entered into the sports of the boys on the playground and was familiarly called by them "Jim"; while in the classroom he was addressed as "Teacher" and always maintained their respect and confidence.

It was during his term as principal of the Fayette schools that a love affair developed between him and a fellow teacher, Miss Mary Loofburrow, which came, however, to a sudden and dramatic end: but altogether to the credit of young Bashford. Miss Loofburrow's brother entered the school and played the part of a bully, defying the authority of the teacher. After dismissing him from the school Bashford immediately went to Miss Loofburrow's mother and said that he would not continue his attentions to her daughter and thereby disregard her feelings for the wayward son. He would not suffer senti-

ment, however strong, to override the demands of a higher chivalry.

In spite of the breaks in his college course and his extra work Bashford maintained high standing in scholarship. He could never be labeled a "college grind," though he developed a surprising capacity for hard work. He did many things and excelled in all of them. The secret was his intense application to the task in hand. He was utterly absorbed in whatever he was doing. He taught a Bible class in one of the churches. He preached frequently in the country around Madison. His junior year he served as chaplain of the insane asylum, preaching every Sunday and writing his sermons. In addition to his work in debate he made a brilliant record as editor of the University Press. George W. Raymer, a member of the class of 1871, proposed to Bashford that he join him in founding a college paper, at the same time agreeing to buy the press and be responsible for all the expense, and to divide the profits if any. After consulting his brothers and his friends in the faculty, Bashford joined in this enterprise, believing that the experience in writing would be more valuable than concentrating all his efforts upon the college course. He believed also that he could render some real service to the university which was providing for his education with no cost to himself. This confidence was soon

vindicated. By the enterprise of these amateur journalists the University Press was distributed regularly among the State legislators, who were kept informed concerning the claims of the university. The college paper contributed not a little toward the awakening of public sentiment for the generous support of the State University. The following paragraph from the University Press, December 20, 1871, illustrates the literary style and the intellectual vigor of Bashford, the student.

(Editorial in The University Press, December 20, 1871)

College Regulations

We are surprised to sometimes hear from other colleges that students are *forced* to attend chapel exercises, and religious services on the Sabbath; and we recently saw an exchange anxiously inquiring how *voluntary* worship works practically.

We could hardly think it necessary to answer that question in free America, but we will say to our more unfortunate brethren that this system has always prevailed here, and we believe with the best results.

We might further add that aside from the instructions for the minutiæ of college life the only regulation that exists is the general rule, "Conduct yourselves like gentlemen."

College tricks are scarcely known here. We are ashamed of our ignorance, but we confess we had to consult the dictionary to learn the meaning of the term "hazing" which we so frequently saw in exchanges. We by no means regard our university as an Utopia or a paradise; we have

too much human nature here for that; nor do we advocate that liberty which degenerates into license, that freedom which leads to anarchy. But we do believe that when college authorities learn to treat students less like boys and more like men, to rely less upon their fears and more upon their honor, it will be productive of beneficent results.

Nature never *forces* vegetation, the genial influence of the sun leads the seed to burst its shell to penetrate the earth and grow upward seeking the source of its life. So education and Christianity never force men to grow; but they, rather, draw us toward the sources of learning, and to the fountain of life; and prompt us to seek for ourselves a higher and nobler development.

It was also as editor of the college paper that he exhibited his strength in moral leadership on the campus. He prevented the circulation of a disgraceful bogus published by two or three of the juniors. They yielded to his plea not to injure the university by distributing the scurrilous sheet, and suppressed the entire edition. When President Twombly, who was a Methodist, appealed to Bashford to come to his aid in a personal controversy with the Board of Regents by arousing through the University Press the ministers of the State to come to his support, Bashford refused. He assured the president that the Regents were not aiming a blow at Christianity or at the Methodist Church and that it would be most unfortunate to draw the churches into a controversy with the State University. Later, when Presi-

dent Bascom, a man of rare ability and high ideals, was involved in a controversy with the Regents, Bashford attacked the president of the Board in the columns of the Madison Daily Democrat and strongly supported President Bascom. A little later the University Press openly championed the election of Professor Kerr, of Beloit College, as professor of Greek and contributed to the defeat of a self-seeking candidate from the university faculty whom Bashford believed to be unworthy. There is no doubt that as a student Bashford, through his rare ability, striking personality, and moral fearlessness, exercised great influence on the campus. His utter frankness and his inner recoil at meanness or selfishness sometimes led him to interfere in matters which had not been committed to him. He did not know the language of self-compromise. In the presence of duty he never saw danger. Through his influence and the influence of other students of his time the grip of skepticism in the university was loosened, the religious life was quickened, and many men who later came to prominence became ministers and teachers. Notable among these are: Dr. William E. Huntington, the Rev. I. S. Leavitt, D.D., and Dr. W. C. Damon.

It was, however, as orator of the Athenæum Society, in his senior year, that Bashford made his most brilliant appearance. Much to the disappoint-

ment of his friends, he chose as the subject of the oration "James Gates Percival." In the choice of this subject, as well as in the oration itself, there is a revelation of the spirit and genius of the young scholar. By this speech Bashford hoped to accomplish three purposes: first, to give some recognition to Mr. Percival as an American scholar to whom belonged the credit of a larger part of the work on Webster's Dictionary; second, to increase popular appreciation of his poetry, which had received high praise from the poets and scholars of the country, but was not popular with the people; third, to recognize his public service as State Geologist of Wisconsin in refusing to profit by his discoveries of lead ore and in publishing his knowledge for the benefit of all the citizens. For the purpose of exalting the scholarship, the literary genius and high-minded public service of a fellow citizen this young collegian made James Gates Percival the hero of his oration. The address showed thorough study, wide reading, and discriminating interpretation. It was delivered with the earnest enthusiasm and impetuous speech which characterized all Dr. Bashford's public utterances. The oration made so profound an impression upon the citizens of Madison that he was requested to publish it and to become the agent in raising funds for a monument to Percival in Wisconsin. The following extract

from the manuscript gives an idea of the literary method of the young orator:

"We are first struck with the individuality of Percival's writings. In his poetry we read his history truest. 'The Suicide,' his first long poem, depicts in glowing colors his aspiration, in lurid light his passions, in darker shades his early failures. Later his life in its lofty aims and deep insight, in heroic struggles and manly endurance, in ever pursuing and never reaching his ideal, is pictured with fearful energy in 'Prometheus.' He is of the imaginative school whose best representative is Byron. He believed in depths in human nature which the most perfectly manufactured line cannot sound. Hence he wrote, not from the artificial rules of criticism, not from books, not even from observation, but from the guidance of nature and the inspiration of genius. . . . Mastering every modern language, thoroughly imbued with classic lore, and with sympathy as broad as humanity itself, he swept the whole lyre of harmony and is the most cosmopolitan poet the world has yet produced. Not only was he in hearty sympathy with all nations, but almost every sentiment of the soul finds voice in his verse. We see patriotism in his 'American Eagle,' love in his 'Star of My Heart,' affection in his 'Consumptive,' sorrow in 'The Mourner,' and religion in his 'Star of Bethlehem.' . . . Not satis-

fied with the real, Percival is ever painting the possible and becomes peculiarly the poet of our aspirations. However universal the sweep of his harmony, it is all upon the same key of a higher life and a nobler destiny. This we conceive to be the sign and the essence of the loftiest poetic inspiration. It is the secret of Byron's 'Restless Passion,' the central truth of Goethe's 'Faust,' and gives birth to Schiller's 'Power of Song.' With it Dante could not rest on earth, but by the wings of genius cleaved to the empyrean seeking his angel Beatrice; and by this aspiration Milton, true bard of heaven, gazed on the throne itself of Deity till his very eyes were blinded by the brightness. So Percival was ever giving voice to the divinity that stirred within him. Every page of his poetry, yea, almost every verse embodies some heaven-born aspiration.

"May we not then confess an admiration of this man whose life is as poetical as his poetry, as exalted as his conceptions, as beautiful as the sentiments he embalmed in lines of deathless melody; our admiration of that modest scholar possessing such a mine of intellectual wealth; our love of that poet before whose genius such men as Bryant, Whittier, Willis, and Everett bow in reverence, and whose poetry lifts us above the region of our lower turmoil into the sunshine of a higher life? And when we remember that Wisconsin was

his adopted State, that in this beautiful city and among our hills he passed the happiest days of his life, that his dying request was to be buried among those people he so much loved, may we not feel a just pride in proclaiming this man our countryman and our State his home?"

When the faculty announced the honors of the graduating class, Bashford was surprised to find that, despite his other work, he was given the highest honor in the classical course. When his mother came to witness his graduation he was surprised to receive no word of praise from her for his first rank in scholarship. The chief interest she expressed was in the fact that he was entering the Christian ministry. In reviewing his life in the university he writes, "The mental and spiritual, even the financial struggles, as well as the physical struggle for life through which I passed during my four years' course will always constitute this a turning point in my life and lead me to look with deathless gratitude to this great State University as my Alma Mater."

Bashford as a student is thoroughly representative of the American student at his best. Not a bookworm absorbed in studies to the neglect of the social side of college life, and yet never allowing himself to be diverted from the chief business of the student—the attainment of intellectual excellence and self-discipline through the mastery

of his tasks. In spite of the limitations upon his social privileges on account of pressure of work, he entered sympathetically into all the human interests of the college. Striving to excel in whatever he undertook and ambitious for high scholarship, he never forfeited friendships by rivalry for class honors nor degenerated into a mere "intellectual." No sooner has he graduated from college than we see Bashford in the grip of a great life purpose. Believing that his life was a plan of God and refusing to be swerved by temporary advantage, he sets himself to one supreme task—preparing to be "a good minister of Jesus Christ."

CHAPTER III

THE STUDENT OF THEOLOGY

In the fall of 1874 James W. Bashford entered the School of Theology of Boston University. Following his graduation from college he spent a year as instructor of Greek in the University of Wisconsin. He was urged by the President to continue teaching, with the promise of an early promotion to a professorship. The conviction that he must become a minister grew steadily stronger and so he declined the offer. On the way to Boston he spent one Sunday in Chicago in order to hear two of the most prominent preachers in the Middle West, Dr. David Swing and Dr. Henry W. Thomas. He resolved to spend the following Sunday in New York hearing Henry Ward Beecher and Dr. John Hall, who were then at the height of their fame as preachers. He found it necessary to stop in New Haven, where he expected to see a former roommate, Robert Brown, in order to borrow money enough to go on to Boston. Immediately upon his arrival he took charge of the elevator in the dormitory for a time. His experience in self-support while in college made him self-reliant during the seven

years which he spent in graduate study in Boston. He writes in his notes: "During the first year I was invited occasionally to preach for the Congregationalists. This enabled me to pay my board and at the same time to hear at least one sermon each Sunday by Phillips Brooks." His ability was immediately recognized and his services as a student pastor were in demand until the completion of his graduate studies.

As a student in theology he took high rank. He was surpassed in Hebrew only by Hinckley G. Mitchell, who later became Professor of Hebrew in Boston University School of Theology. Professor Mitchell became one of the most eminent Hebrew scholars in America, a man of great sincerity and deep piety, but somewhat lacking in pedagogical tact in his teaching.

Among Bashford's classmates in the theological seminary who have come to distinction as ministers were Dr. John and Henry Faville, of the Congregational Church; Dr. John M. Barker; Bishop Wilbur P. Thirkield; President Bradford P. Raymond, of Wesleyan University; and Katherine Lente Stevenson, Professor Olin A. Curtis, and Anna Shaw. He often referred to the intellectual stimulus and inspiration of these fellow students as one of the formative influences of his life.

The ideals and spirit of Boston University also

made upon young Bashford a profound impression. From the day of its founding until the present it has borne the imprint of the scholarly spirit of the first president, Dr. William Fairfield Warren. The School of Theology has from the beginning had a name for its hospitality to all truth, encouraging high scholarship, open-minded, reverent study of the Scriptures, and inspiring loyalty to the fundamentals of the Christian faith. With all the changing currents of religious thinking during the past half century this school of the prophets has maintained a noble tradition for fidelity to a liberal, evangelical Christian faith. It has not been betrayed into the radicalism of rationalistic thinking on the one hand, nor into the barrenness of an unthinking conservatism on the other hand. As a student of theology Bashford found himself in an atmosphere that fostered alike intellectual honesty and fervent spirituality.

There were giants as teachers in Bashford's student days in Boston. The Dean of the Theological School, Dr. James E. Latimer, was a master of theological and philosophical learning. Dr. A. P. Peabody, of Harvard, said Dr. Latimer was the best read man in German theology then living in America. He combined great intellectual breadth with profound spiritual insight. "On one occasion," said Bashford, "when I was greatly agitated over some question in higher criticism

that had been raised in my study of the Old Testament, I met Professor Latimer on the stairway and blurted out my question to him. He invited me to walk with him to the train, and on the way poured out such a wealth of reading as showed that he had mastered the literature on the subject and expressed so sound a judgment as to the ultimate outcome of my agitation that he gave me new intellectual balance and courage." The breadth and thorough scholarship of Latimer was an inestimable boon to Bashford and scores of young men in passing from an inherited into a vital Christian faith.

In 1886 Bashford wrote a character sketch of Dean Latimer which appeared in the Methodist Review. The closing paragraph is a fine delineation of the spiritual features which Bashford nobly reflected in his own character:

"At a time when the intellectual world is thoroughly alive—when many are failing through overactivity without sufficient ripeness—when even the church is flooded with mediocre literature and we are vainly striving to make our achievements greater than our characters, he probably accomplished more for God by his steady pursuit of truth for its own sake and not as an object of intellectual barter—by his great attainments and childlike humility—by his outward contentment in the performance of inconspicuous duties and

his inward struggle for an unrealized perfection, than he could have accomplished by some fame-attracting work. He did not despise but simply lost sight of earthly honors in his eagerness to realize his possibilities as a child and a servant of God."

Another great teacher to whom Bashford made grateful and reverent acknowledgment of his indebtedness was William F. Warren. His learning was more profound, his thinking more original and daring, and the influence of his personality deeper than perhaps was that of any other teacher in the school. The students of Doctor Warren ranged with him through the vast fields of comparative religions in profound admiration of his erudition, his intellectual grasp, and lofty character. To President Warren Bashford owed the beginning of his lifelong interest in the Oriental religions which prepared him later to be an apostle of Christianity to China.

Another teacher who left a lasting mark upon Bashford was Professor L. B. Monroe, of the School of Oratory of Boston University. After graduating in theology in two years, with first honors in his class, Bashford, feeling dissatisfied with his preparation for his life work, entered the School of Oratory, of which Professor Monroe was dean. "No other teacher," writes Bashford, "ever developed the spiritual and the observing side of

life as did Professor Monroe. His whole influence was to quicken the spiritual life rather than to mold the expression. A Swedenborgian in faith, he was unquestionably a saint and prophet of the soul who influenced my life profoundly." Here he also met Professor Alexander Graham Bell, the inventor of the telephone. Bashford's work in the School of Oratory won for him the honor place on the commencement program. On this occasion Ralph Waldo Emerson, James T. Fields, and other eminent literary men were present. When called upon to speak, Mr. Emerson pointed his finger toward Bashford, saying, "That young man who spoke on Oratory embodied the substance of eloquence in his speech. Follow his directions."

On completing his course in the School of Oratory Bashford still felt unwilling to enter upon the work of the ministry without fuller preparation. Consequently he became a candidate for the doctorate in philosophy. It was in the School of All Sciences of the University that he came under the influence of Borden P. Bowne, who was at the beginning of his distinguished career as a teacher of philosophy. Professor Bowne's book on Herbert Spencer's philosophy had made a profound impression. His classroom lectures then embodied the principles of idealism and personalism in philosophy so convincingly set forth in his later publications. The question of the rela-

tion of the established results of modern science to the Christian faith was disturbing the minds of many. Some accepted the materialistic philosophy of Spencer and could find no intellectual standing place for the Christian faith, while others in a panic wildly denounced modern science as antichristian. In this struggle between a crude materialistic philosophy and a rational doctrine of theistic evolution Professor Bowne made an invaluable contribution to Christian thinking. In the light of Bowne's idealistic philosophy the established results of modern science are accepted to-day without in the least invalidating the claims of the Christian faith. In helping men to the insight that life is larger than logic and cannot be explained by any *a priori* philosophic formulæ, Professor Bowne has made immensely for sound thinking and for vital religious belief. The intellectual mark of Bowne was upon Bashford as well as upon hundreds of other Christian thinkers in America to-day. Bashford's lectures on The Philosophy of Religion, delivered to the students during his presidency of Ohio Wesleyan University, are traceable to the influence upon his thinking of Borden P. Bowne.

Another powerful influence in the making of Bashford the preacher was Phillips Brooks. The third Sunday he spent in Boston he heard Brooks preach in the Hall of the Massachusetts Institute

of Technology, where he preached while Trinity Church was being erected. From that time forward he heard usually Brooks' week-night lecture and one of his Sunday sermons. No finer tribute could be given to the influence of another or to the power of the pulpit when there is a man of power in the pulpit than Doctor Bashford paid to Phillips Brooks in these words: "Brooks' preaching was the most perfect embodiment of idealism to which I have ever listened. Already I had been greatly influenced by Emerson's writings. But Brooks grasped me at the point where Emerson failed to grip me by connecting idealism directly with Jesus Christ. The great contribution which he made to me was in his illustration by his life and words not only of the naturalness of Christianity but that it is absolutely essential to the completion of your nature. Moreover, he made the Christian ministry the most natural channel for the expression of the idealism which he held. My great ambition was to do in Methodism for the young ministers of my generation what Robertson was doing in England and what Brooks was doing for the American pulpit. I heard Beecher several times, but he did not take nearly so strong a hold upon me as did Brooks. Brooks' personality impressed me as the most Christlike and his utterances as the most nearly inspired of any man whom I had ever heard. His

great personal kindness to me on a slight acquaintance only deepened the reverence which I felt for him. My life was more fully set in the channel of the ministry and devoted to the preaching of the gospel through Brooks' influence than through any other human influence, and this influence led me to decline calls to other types of Christian work year after year without the slightest hesitancy." The kinship in soul between Bashford and Brooks developed a resemblance in the preaching of the two men. Bashford's torrent-like rapidity of speech, halted at times by a kind of choking stammer, when his thoughts were coming faster than his words, the spiritual earnestness of his delivery were outward marks of resemblance to Phillips Brooks. But deeper still was the inner resemblance, for Phillips Brooks lived again in the life of Dr. Bashford. Over his desk he always kept a picture of Phillips Brooks. If his desk was moved the picture of Brooks was always moved with it.

But there were other forces in Boston in the seventies that made powerfully for the building of a preacher. This was the period of Boston's intellectual glory. Emerson and Holmes, Whittier and Lowell, Norton and Eliot, Mary A. Livermore and Julia Ward Howe, William James and Wendell Phillips—what air for a young preacher to breathe! Bashford frequently heard

Wendell Phillips, a political idealist whose independent judgment and courage in advocating the cause of temperance, woman's suffrage, and other reforms made upon the young preacher a strong impression. At one time he followed Phillips in a lecture trip in and around Boston, hearing him deliver the same lecture to different audiences and noting his adaptation of his introduction to different audiences and the perfect art with which he delivered the carefully prepared lecture.

Dwight L. Moody held a great revival in Boston, which Bashford attended. He makes this discriminating comment on Mr. Moody's preaching: "While I was struck by the marked limitations in Moody's thought and expression as compared with Brooks'; on the other hand, I was startled by a practical application in Moody's sermons and especially by their grasp on the consciences of the common people which Brooks' sermons lacked. I saw that while Moody had lost immensely from lack of culture he had gained a very real advantage through his knowledge of the practical affairs of life. Indeed, I was quite inclined at one time to devote my life to evangelistic work after the example of Mr. Moody." But Bashford discovered the limitations upon the revival method and also upon preaching alone. Through the study of these distinguished preachers whom he met, and especially through the

influence of Mrs. Bashford, he came to the clear conviction that "it is not sufficient for one to interpret himself from the pulpit, that the great problem is in the relation of one's ideals and life and that the great work of the Master consisted in personal life and in helpfulness to others."

Early in his student days in Boston Bashford had an intense struggle with doubt. The intellectual atmosphere of the University of Wisconsin, from which he had graduated, was skeptical. Besides, several of his relatives and friends in the university were doubters. The first year in college he attended the Unitarian Church. He believed that further investigation would compel him to adopt the Unitarian theology. "Having entered the ministry from conviction," he said, "I was determined to follow my convictions in the ministry and not to sacrifice them for the sake of staying in the church of my father." Soon after his arrival in Boston he heard James Freeman Clark and Edward Everett Hale. The preaching and the spirit of both men impressed him deeply. Later he made their acquaintance and learned to love them dearly. He writes: "I was saved from becoming a Unitarian by the following circumstance: I was surprised to find that the Unitarian Church founded and supported a Mission in Boston conducted by 'Father Taylor,' and that the Unitarians always employed a

Methodist for this work, because Unitarianism, according to their statement, 'was not suited to that kind of work, that while it could minister to the intellectual and to the higher classes, it had no power in saving such people as came to the Seamen's Bethel.' This surprising statement left no doubt in my mind as to which church has the real grasp of the truth. Theological truth, like all other truth, must bear the scientific test of experiment and if Unitarianism was powerless to save sinners, then it was not God's own religion. That discovery had more to do with determining my future course than any other fact which I discovered in Boston."

At last Bashford had found himself in his future life work. With utter openmindedness he had met the problems in the religious thinking of the time. He seized every opportunity for the broadest culture. Believing in the incomparable greatness of his task as a Christian minister, he devoted all his energies to thorough preparation for his life work. While in close fellowship with the master minds of his day, he lost nothing of his wide human interests. He was not educated away from the people. With thorough training, profound scholarship, and a rare gift in public speech his absorbing ambition was to be a great preacher.

CHAPTER IV

THE PREACHER OF CHRIST

It was as a preacher that James W. Bashford came to his highest distinction. He was an able educator, scholarly author, wise administrator, and Christian statesman; but, in and above all these, he was a preacher—a prophet of God to the sons of men.

His very manner in the pulpit gave his hearers a sense of the greatness of his message. He was not self-conscious. He seemed utterly absorbed in the truth which he was declaring. From his opening sentence his words poured forth so rapidly that slow minds were bewildered. His diction was choice, and yet there was no straining after effect. His gestures were peculiar to himself. He no sooner began to speak than with his right forearm in a kind of chopping movement he seemed to be opening the way into the truth which he was interpreting. When he became enrapt in the delivery of his message, with the rapid motion of both forearms and a constant nodding of his head, his face radiant with an inner light, his whole being seemed vibrant with his message. He was utterly free from any tricks of oratory. He never posed before an audience. There were

no attempts at humor or at the dramatic. His eloquence was the simple, direct, earnest utterance of a thoroughly prepared speech with a consuming spiritual passion. His preaching combined the intellectual enthusiasm of George A. Gordon with the emotional intensity of Phillips Brooks and the direct appeal of Dwight L. Moody.

From the beginning of his ministry he set out to be a great preacher. In his early ministry he read constantly the sermons of Frederick W. Robertson, whose sermons also profoundly influenced Phillips Brooks. I have never known a public speaker whose preparation was more thorough from the beginning until the end of his career than was the preparation of Bishop Bashford. Every sermon or address represented his best work. His method of preparation reveals the character of the preacher. He selected great themes. From wide reading he gathered a wealth of facts to illustrate his message or confirm his interpretation of some truth. When his outline was thoroughly worked out he would write rapidly the entire sermon. Later in his career, when he was absorbed with administrative duties, his preparation was none the less thorough. With the outline in his left hand, pacing the floor, he would dictate to his secretary with gestures as natural and forceful as if he were before an audience. Immediately after the delivery of his

sermon he would dictate it again, saying that he gained as much from his audience as they gained from him. Many of his sermons were rewritten over and over again. Frequently on Saturday evening before he was to give a baccalaureate sermon, he would rewrite the entire address. Every public address was his best and freshest thinking on the subject under discussion. It was this great respect for every audience and his intellectual honesty in preparation which early gave him high rank as a preacher. Dr. C. C. Bragdon, for many years head of Lasell Seminary, in Auburndale, Massachusetts, wrote concerning Bashford's preaching while pastor in Auburndale: "For such a little church as ours many a preacher would think his littlest would do. Not he! He gave us pure gold every Sunday and he gave himself—also pure gold—all the week through." Another member of this same congregation writes after forty years: "The young preacher, self-effaced in the greatness of the gospel message, made each service one of true Christian worship." As a preacher he was not given to saying epigrammatic things that stuck in the memory. He always spoke "with lucidity and cogency, but it was not a series of brilliant sayings that the audience took away in their memory so much as an impression of a man of great faith, utter open-mindedness, and joyous freshness of personality."

THE YOUNG PREACHER

Every time he spoke you felt something tugging at your better nature.

The most distinctive quality of Bashford's preaching was the completeness of every sermon. It had no ragged edges. The theme was deduced from the text of Scripture, and then developed by straightforward cogent argument and apt illustration. The close of every sermon was a concise summarizing of the chief points in support of the truth the preacher was proclaiming. From beginning to end the impression grew upon the hearer that the message has to do with my life. Bashford's sermon was never an academic discussion or a hortatory harangue. Whatever the occasion or the subject, Bashford the preacher always stood forth as an interpreter of spiritual truth and as a prophet of the unseen world appealing to men to think, to believe, and to act.

Another element in Bashford's preaching was the fearlessness of his thinking. His mind was never fettered by a narrow creedal orthodoxy. He believed that "the universe is fireproof and that it is safe to strike a match anywhere" in search of truth.

While pastor of the First Church, Jamaica Plain, Boston, complaint was made of the doctrinal soundness of Bashford by Dr. W. F. Mallalieu, later a Bishop of the Methodist Episcopal Church. Bashford had preached a sermon on the

"Punishment of Sin," in which he had affirmed the certainty of future punishment at the same time expressing his belief in the possibility of a future probation. When Dr. Mallalieu declared his intention of bringing a charge of heresy against the young preacher, his prompt reply was: "I am in the ministry in obedience to my convictions; I certainly should not sacrifice them to remain in the Methodist Church or in any other Church." When the charges were presented to Dr. L. R. Thayer, the Presiding Elder, he asked Bashford to write to him a statement fully setting forth his views. In response Bashford wrote, February 10, 1881, as follows:

Dear Doctor Thayer:

I am very glad for your letter and will write fully.

I joined the Methodist Church at my conversion because it embodied in its doctrine and in its life more fully my views of what Christianity is than any other Church. . . . I hold closely to man's freedom, to his full accountability for the use of his freedom, the depths of man's sin, to the reality, assurance, and fullness of the divine life of the Christian through Christ. These doctrines are to me God's greatest revelation to men, and I have preached this positive gospel more than all doctrines. I am not a restorationist. But I hold that God will not punish a man eternally for a sin committed in time provided the man would gladly repent if he were only able. God punishes men in the future world, not only because they sinned here, but because they will not repent and con-

tinue to sin there. As to what will be the final outcome of this struggle between Christ and Satan I cannot say; but I believe in some way Christ will triumph. This is a frank statement. . . . As to my preaching in general I confess that I am a liberal and progressive Methodist. I did not dream that the Church was infallible in doctrine or perfect in life when I entered it. I am sure that my preaching as a whole presents a more positive, vigorous, and self-denying gospel than is generally practiced or even preached in the Methodist Church. . . . The earnestness of my church and the number converted under my ministry are some proof that I have not been preaching a loose gospel.

Of course the Church can sever my relationship whenever it thinks best. If I am allowed to remain in the Church, I am determined while I am in the ministry to be true to my convictions.

Doctor Thayer was a wise man. He carefully read Bashford's statement, locked it in his drawer, and informed the committee, after investigating their charges, that he was clear in his own mind that Bashford had a right to preach in the Methodist Episcopal Church. This position was supported by Dr. W. F. Warren and Dean Latimer, who urged the young preacher to be guarded in his statements, but not for a moment to surrender his right to preach in the Methodist Episcopal Church. The heresy hunters were soon silenced by the full proof which he gave of his ministry and became his strong personal friends.

At the beginning of his ministry Bashford asked himself in what terms the Christian message can be set forth to appeal most effectively to the mind of his day. The doctrine of evolution was then in the foreground of men's thinking. He had the wisdom to see that he must interpret the gospel of Christ in the light of the dominant thought of the times. And so he set out to master the literature on the subject of evolution. The faith of many was being unsettled by a materialistic conception of evolution. Bashford rendered a valuable service to the religious thinking of his time by showing the religious significance of physical evolution when given a theistic interpretation. His contention was always that science is not a foe, but an ally of the Christian faith.

One writes concerning his preaching while pastor of Chestnut Street Church, Portland, Maine: "He gave new interpretations of old truths. Many of his views were ahead of his time; in that, they might be called radical. But they were presented in such a way that they fortified the Christian faith and strengthened one's belief."

The spirit of Bashford as a Christian minister is nobly expressed in a letter at the time of the heresy agitation: "The real difficulty is selfishness. Ambition, the love of praise and desire for advancement among ministers, and worldliness in the church is the greatest hindrance to the speedy

conversion of the world. I cannot imagine Paul looking out for the best church or thinking of his salary. I am determined while I remain in the ministry to be faithful to my convictions on this point." The lifelong career of Bashford was a rebuke to all self-seeking ministers whose ambition for place eats away their power for useful service like a canker. In the last year of his life he bore this testimony: "After deciding to accept the call to the ministry till the present I think I can say my passion has been for truth rather than for place or for position before men. I thought and dreamed and desired to be a preacher. I felt practically no ambition at all for the episcopacy until the place came to me. My desire was not for larger audiences, but to know the truth—the truth which shall make men free. Frederick Robertson and Phillips Brooks awakened within me the passion for preaching; Warren and Latimer, the passion for teaching. The thought of my being called to the episcopacy filled me far more with dread than with joy, as I did not see how it could help me either in my search for truth or in my ministrations to men."

This reveals the secret of his power as a preacher. Whatever his theme he was trying to interpret God to men. Professor Rollin Walker, of Ohio Wesleyan University, once said of Bashford: "No matter what his subject, if he begins

with the multiplication table, he will wind up with the Sermon on the Mount." Bashford pronounced this the highest compliment his preaching had ever received. The sermon was the overflowing of his own soul, the flower of his personality. He wrote to Bishop Hurst in 1889: "Real sermons grow out of one's spiritual life and study of the Scriptures, out of his spiritual insight, and out of the occasion which demands them. . . ."

In 1900 Doctor Bashford delivered an address on "The Preacher" before the students of Drew Theological Seminary which admirably sets forth his ideal of preaching: "The great work of the preacher is not so much to give the world new light as to show men how they may find power in Jesus Christ and through the indwelling Spirit to live up to the light which they have. This high living is essential to the prophetic spirit. You will never be called to be prophets of your age, you will never see visions and dream of the undeveloped possibilities of human nature, until you live up to the light which God has already vouchsafed to you. Truth is not a commodity to be put up in packages called sermons and dealt out to your people, in return for which you are to receive their applause and support. Traffic with the truth, and you lose the truth. Instead of striving to possess the truth, be content rather

to let the truth possess you. . . . It was not the truth which Christ proclaimed, nor the marvelous art with which he proclaimed it, but his life which was the light of men. It is not from the Mount of the Beatitudes, but from Calvary, that he has redated history and reorganized society. How simply and marvelously he sums his whole life up in the text, 'I am the way, the truth, and the life!'"

Bishop W. F. McDowell, in the memorial address delivered on the day of Bishop Bashford's burial, gives a noble delineation of Bashford, the preacher:

"What art he had: art of seeing things, art of saying things, art of understanding people, art of persuading people—the real art that linked him with that other minister of the olden day! What truth he had: truth of poetry, truth of history, truth of science, truth of philosophy, truth of experience, truth of Christ, truth for life, truth for death, truth for men, truth for nations, truth of the ever-living God, truth for the never-ending ages! What a personality he had and was: the beauty of the Lord upon him, full of grace and truth, master of himself, servant of Christ, prophet and seer, our shining archangel, with all the dross of life burned out of him, as white a soul as our generation has seen or the angels have welcomed on the way to the throne! In

all our annals of preaching we have had no truer preacher of Christ's gospel than this man was through nearly half a century. Being a president or a bishop was his occupation, preaching was his flaming, consuming passion."

St. Gaudens' statue of Phillips Brooks, standing in front of Trinity Church, Boston, bears this noble inscription: "Phillips Brooks, Preacher of the Word of God and Lover of Mankind." It applies with equal appropriateness to his great disciple, James Whitford Bashford.

CHAPTER V

THE PASTOR AND THE CITIZEN

In the fall of 1875, while still a student in the School of Theology, Bashford began his work as a pastor in the Harrison Square Church, Boston. This was a small mission organization, with twenty-two members, worshiping in a hall over a fish market in an unattractive part of the city. The people were poor and the salary paid the pastor was the meager sum of $350 a year. Seeing that the little church could not prosper without a building, he set about raising money for a new church. It was a difficult task.

Just at this time George Müller, of Priestley, England, came with his wife to Boston and told the story of the Müller Orphanage. This marvelous narrative of answered prayers seemed to this young minister to be the solution of his problem. By the very desperateness of the situation he was driven to prayer. While in prayer, he says: "I had a conviction that I should go and see Brother F——. I went at once and secured his help. On praying further other names were impressed upon me. By a combination of prayer and work we succeeded in raising $8,300 before

the dedication of the new church. It was here that I learned the hard lesson of raising money for the church."

Here too he learned another valuable lesson—the necessity of securing cooperation of other workers. One element in his success as a public leader was his ability in finding men who would share with him responsibility and making them feel that they were indispensable to the success of the enterprise. He early learned the secret of working with men instead of for them. One pastoral experience in this church was illuminating. He made the acquaintance of a new family in which there were several children, one of whom soon afterward died of smallpox. He visited the home and was invited to their table. An eight-year-old lad, Forrester by name, asked his father next day why he did not say grace at the table. "The pastor said grace when he was here and you are certainly as good as he is," the little fellow continued. This produced deep conviction in the heart of the father and soon both father and mother were received into the church. The lad invited his relatives and friends to the church. Through him more than a dozen persons became Christian believers. He died suddenly as the result of a fall on the ice. A little later Bashford met Edward Everett Hale, who said to him: "Write something for our paper. Give us some

of your experiences: no abstract stuff." In response he wrote the story of Forrester under the title, "My Assistant Pastor." The story so pleased Dr. Hale that he published it in a tract, and distributed over twenty thousand copies.

In 1878 Bashford became pastor of the First Methodist Episcopal Church, Jamaica Plain, a small congregation, with a membership of thirty-five, most of whom were women. The church was mortgaged for several thousand dollars. The congregation was poor. Few if any owned the houses in which they lived. The courageous faith, untiring work, and wise leadership of Bashford saved the church, and paid the indebtedness of $7,000 within three years. Here again he achieved the impossible through enlisting the help of influential men who believed in him. His enterprise is shown by this incident. He had heard of Mr. N——, who had the reputation of being one of the wealthiest and one of the stingiest men in Boston. Bashford said: "I had an impression that I ought to see him. I was advised not to go, as he would probably lose his temper and insult me. I told him the desperate condition in our church and that I had an inward conviction he would not refuse my request." His reply was: "I will speak to my son about the subject and answer you in the morning." The young minister took the train to a near-by town that night, ar-

riving after the son had retired. When informed that a man from Boston wanted to see him on important business, he dressed and came down. Mr. Bashford told Mr. N—— that he wanted him to advise his father to give one hundred dollars to save the church. He turned to his desk for his check book and said, "Young man, I will give one hundred dollars to any man who has the courage and faith to ask my father for it. You deserve the money." The money was raised, and the mortgage was burned.

At the end of the second year of his pastorate in Jamaica Plain he was invited to a large church in Minneapolis at a salary three times the amount he was receiving. But believing that his services were more needed where he was he declined the offer. His devotion to this heroic little church was shown also by his pledge of half a year's salary for the completion of the fund.

"The experience at Harrison Square," he writes, "taught me the method which I think the Lord has meant me, at least, to follow, and which I am inclined to think can be worked by others. That method is to assume no burden hastily, not to undertake any enterprise through personal aims, and not to undertake it until convinced that God puts the burden upon one. Being convinced that he has put the burden upon me, I am then sure that he has some plan by which the

MISS JANE M. FIELD

responsibility can be met. I then begin praying and thinking, until plans are impressed upon my mind with something of divine conviction, and oftentimes in connection with the plans the names of persons, and even the amounts which they ought to give, are impressed upon me. In not every case has the man responded to my appeal, because God does not overslaugh, or permit us to overslaugh, the moral freedom of his other children. But in all such cases he goes before and prepares the way for us. It was in this way—by not being disobedient to the heavenly vision—that the $8,000 for the Parkman Street Church was raised, and a little later the $7,200 for the Jamaica Plain Church."

It was while Bashford was a pastor in Jamaica Plain that his marriage to Miss Jane Field occurred. Her influence in shaping his future course and inspiring his work was inestimable. It was shortly after his marriage that he was invited by Professor Monroe to accept a position in the School of Oratory at a generous salary. He declined the offer, believing that he was called to the ministry and not to be a teacher of oratory. His talents were being widely recognized. He makes this interesting record concerning the last year of his Jamaica Plain pastorate: "My happy marriage, the raising of the church debt, the lifting of the cloud of heresy, the trip to Europe,

together with my admission to the New England Conference on the ground that I had built one church and saved another, made this pastorate even more delightful than the one at Harrison Square."

Early in his ministry Bashford appeared as a pioneer in great causes. He was deeply interested in the unpopular woman suffrage movement and in the temperance reform. On the anniversary of the Woman Suffrage Society in Boston he was invited to speak on the platform with Wendell Phillips and Mrs. Mary A. Livermore. Mr. Phillips began by saying that the convictions of the American people rested upon the Bible as the Word of God and that Mr. Bashford's argument on the Bible and Women would do more to win the battle for equality for women in the church and in the nation than all the arguments which he and Mrs. Livermore might present. In the closing paragraph of this address, entitled "The Bible for Woman Suffrage," Bashford concludes his argument as follows:

"It may be that not one woman in a hundred cares to enter the law, or medicine, or the ministry, but we insist in her case, as we insisted in the case of the Africans, that every avenue be thrown open on similar conditions to all, and that each human being shall be free to sow, and then reap what he or she has sown. Society has

a right to self-preservation, and, for the good of all, may impose restrictions and adopt regulations, under which each individual may practice medicine, or vote, or do any other work. But these regulations must apply to all alike. For society to say that no Jew, that no German shall practice medicine, that no colored man shall preach the gospel, or that no woman shall practice law or cast a vote because she is a woman, is simply an impertinence of tyranny. Our cause rests back upon the fundamental principle of Protestantism, the freedom of the individual to work out his own destiny and take the consequences. Nay, it rests back upon the fundamental principles of the Bible and of the divine government." Later he was sent as a delegate from Massachusetts to appear before the Legislative Committee of the Rhode Island Legislature to plead for the Bill enfranchising women. The State House auditorium was crowded to the doors to hear Frederick Douglass. Bashford had made his plea for equality of opportunity for the sexes from the point of view of the Bible. When Douglass arose to speak he said if he had heard such an exposition of the Bible in regard to the rights of colored men in his youth as he had heard that evening, he would have become a devout reader of the Word of God instead of passing through years of skepticism.

As the result of his activity in this cause Bashford was offered a position as representative of the Woman Suffrage movement at a salary of $2,500 a year and his expenses. "But," he says, "I felt that the gospel with its generating power lay at the bottom of all genuine and permanent reforms, and therefore adhered to the ministry in which I was then receiving $350 a year."

He was a pioneer also in his position with respect to the recognition of women in the church—a position which was vindicated by the admission of women to the General Conference of the Methodist Episcopal Church in 1900, and in authorizing their license to preach by the General Conference in Des Moines in 1920. Bashford advised his classmate in the Theological School, Miss Anna Oliver, to apply through the Quarterly Conference of his church in Jamaica Plain for license as a local preacher. The license was granted and she was recommended to the Conference for admission. When the matter came before the New England Conference, the presiding bishop, Bishop Edward G. Andrews, declared the act illegal and his decision was later confirmed by the Board of Bishops. This action led Bashford to publish his pamphlet on "The Bible and Women." This discussion forty years ago strongly sets forth the scriptural basis for the rights of women both in the church and in society—the recognition of

which rights has been delayed by an amazing stupidity.

Doctor Bashford's pastorate in Auburndale he regarded as the least satisfactory of any of his five pastorates from the point of view of the growth of the church, but as most profitable for his growth in intellectual and in preaching ability. During these three quiet years, by constant study and writing, he prepared himself for the taxing duties of a great city church. He accepted an invitation to become pastor of Chestnut Street Church, Portland, Maine, in 1884. This was outwardly his most prosperous pastorate of the five which he held. The amount of work which he carried was tremendous. In addition to preaching two sermons on Sunday he attended every week nine other services, which with funerals and special services made an average of twelve services a week for eleven months of the year. The enthusiasm with which his large congregation supported his work made its heavy burdens a joy. His preaching made upon the people of the city a profound impression.

It was in Portland that his moral courage as a public leader was challenged. The State of Maine was then under nominal prohibition laws, but the city administration of Portland was in collusion with the liquor traffic, and saloons were permitted upon the payment of stated fines. After care-

fully investigating the situation Doctor Bashford decided to engage in a crusade against the saloons. He advised with a few of the leaders of the church, and increased the insurance on the church property. He tried to persuade the mayor to enforce the law, but was told that when he had more common sense and understood politics better he would not fly into the face of public sentiment. He then called the pastors of all the churches together and they decided upon the plan of campaign. Warrants were to be sworn out against the men who were suspected of being in the liquor traffic. In the meantime Bashford had made a secret arrangement with two assistant marshals in the city by which he was to receive the names of all saloon keepers on the police list. He swore out the first warrant, and though the search was successful, the other pastors failed to appear, and the whole struggle was thrown upon Bashford. The fight was intense. Twice his house was set on fire and his life threatened. He was advised in a meeting of the Official Board of his Church that certain members of the church were surrendering their seats in the church, due probably to his temperance agitation. He replied by placing his resignation in the hands of the Official Board, at the same time informing them that they must look out for the best interests of the church according to their judgment, but while he remained

in Portland he must be the judge as to what he preached and as to his conduct as a pastor in the city. The Board promptly refused to accept his resignation and gave him a vote of confidence. The Law and Order League came to his support, and the result of the crusade was the overthrow of the officers in power and the election of men pledged to enforce the law who banished the saloons from Portland.

Doctor Bashford's leadership in that campaign led to his nomination for Governor of Maine on the Prohibition Ticket. The nomination was promptly declined, only to be followed by the offer of the nomination for Congress by the Prohibition and the Labor and the Democratic parties. Again he declined, feeling that his call was to the Christian ministry and not to political life.

This was at the time of James G. Blaine's campaign for election as President of the United States. At the State election immediately preceding the national election of 1884 the State was voting on a State Constitutional Prohibition Amendment. Walking to the polls with his friend, General Life, on election day, Blaine said, "I did not vote on the constitutional amendment." This fact soon became known and sounded the first note in Mr. Blaine's defeat. Immediately upon learning this fact Dr. Bashford went into the field speaking against

Mr. Blaine's candidacy. Blaine's campaign resulted in a signal personal and party defeat. On one occasion in the campaign he invited Dr. Bashford to ride with him in his private car from Fryeburg to Portland and earnestly urged Bashford to support him for the presidency. In turn Bashford urged Blaine to give his support vigorously to the temperance cause.

He addressed to Mr. Blaine the following letter:

PORTLAND, Aug. 28, 1886.

HON. JAMES G. BLAINE,

Dear Sir:

Doubtless you remember our conversation concerning the Prohibition Party on our journey from Fryeburg to Portland some three weeks ago. You remarked to me upon alighting from the carriage that you would be glad to discuss the subject with me before an audience of two thousand people. I left Maine the next morning and have been busy with friends in the west ever since. Upon returning I see that you are devoting some time to this issue, so thought you doubtless meant to pay more attention to the issue than I supposed at the time of our conversation. If therefore it is still your wish, I will appear with you at two or three meetings and give such reasons for the Prohibition Party as I may be able. We will probably have no trouble in agreeing upon the dates, places, length, and order of the speeches.

Sincerely yours,

(Signed) J. W. BASHFORD.

To this letter Mr. Blaine made no reply. Party opposition to any declaration concerning legal prohibition was no sooner made by the Republican Party than Blaine immediately repudiated any connection with such a movement. But for his moral cowardice in supporting his convictions on the temperance question he might have been elected. However that may be, Dr. Bashford rendered a valuable public service in boldly attacking the position of an ambitious political opportunist.

Bashford had in him the blood of a reformer. He discerned reliably the moral principles in every issue. Loyal to his own convictions he would challenge any evil with heroic hardihood. But the most remarkable thing in his reform activities was his thoroughness: first, the thoroughness with which he studied the question until he discovered the fundamental principles upon which the cause rested; and, second, the thoroughness with which he committed himself to the support of whatever cause he espoused. He was a strong believer in the national prohibition of the liquor traffic. In the Presidential election of 1896 he clashed with the leaders of the Prohibition Party on the ground of their appeal to the voters of the country on the sole issue of prohibition. His contention was that the national government cannot be run on a single issue, how-

ever important the issue may be; and a party that has not the wisdom and the courage to declare itself on other great national problems, such as finance, the tariff, immigration, and international relationships, does not deserve support. This attitude was a part of the thoroughness with which he went into every question.

Following his pastorate in Portland Doctor Bashford was called to Delaware Avenue Methodist Episcopal Church, Buffalo. In the interval of the few months between these pastorates he and Mrs. Bashford made their second trip to Europe for rest and study. They sailed from New York to Genoa and spent most of the time in Italy, Switzerland, and Germany. He was seeking to familiarize himself more thoroughly with the latest work of biblical scholarship. During his visit he attended the lectures of some of the noted scholars of Europe—among them, Professor Francis Delitzsch, Professor Luthardt, Professor Weiss of Berlin. The story of his acquaintance with Professor Godet, the noted New Testament scholar, deserves to be recorded. Professor Godet in telling the story of his own religious experience, said he had been deeply influenced by the German pietists who had produced so profound an impression upon John Wesley a hundred years earlier. He told also of his great desire to visit America, and that he had prayed

that the way might open for him to come. When informed of his election as a delegate to the World's Christian Alliance Conference which met in New York, on examining his motives he found that he was coming to America, not for the service which he believed he could render the conference, because he spoke English so imperfectly, nor for the spiritual benefit which he hoped to receive from the conference, as he understood English imperfectly; but he was coming because of a dream which he had cherished from his boyhood to see Niagara Falls. Becoming aware that he was going from the wrong motive he declined to accept the election, and said, "Now I am too old to go." Such rare conscientiousness in personal conduct helps to interpret the spiritual insight of Godet's writings.

On the occasion of his first visit to Professor Godet, Doctor and Mrs. Bashford were invited to dine the next day. At the table he offered wine to Mrs. Bashford which she declined. When Doctor Bashford also declined wine, Professor Godet, with an injured look upon his face, said, "It is permissible for a lady to decline wine, but not pardonable for a gentleman." Doctor Bashford apologized and told his host that he was the pastor of a church at home with many young people in it, and that he would not do away from home what he would not do with them there,

and for their sakes he begged him to excuse his seeming breach of hospitality. The professor's face lighted up and he thanked his guest for declining wine after learning that it was done for the sake of others.

During his pastorate of three years in Buffalo Bashford came to the height of his ability as a preacher. Large congregations and a constantly growing church membership witnessed to the power of his ministry. But he did not make the pulpit an end in itself. "One of the most notable features of his pastorate in Buffalo," wrote one of his parishioners, "was his careful instruction of and inspiring influence over the young people." He won them to himself that he might win them to Christ.

An important factor in Doctor Bashford's success in the pastorate was his pastoral care of the people to whom he ministered. He instructed the children; he became the friend of the young people who sought his counsel and were inspired by his example; he visited the sick and the poor, and was the wise friend of the rich. The secret of his success as a pastor was his genuine interest in everybody and his sense of responsibility as a spiritual shepherd.

Hearing of the death of the young daughter of one of the missionaries in Peking, Bishop Bashford wrote this tender message:

The Reverend George L. Davis.

My Dear Brother Davis:

Juliet impressed all who came in contact with her by her remarkable spiritual development. I think that she had advanced further in the spiritual life than any other child I had ever known. Possibly her sufferings developed in her this great spiritual maturity. Possibly, I think it is very probable, the Lord himself was touched with her suffering and the patience with which she bore it, and came closer to her than to any other mortal. At any rate, she seems to have lived a complete life in the few years she spent upon this earth. I am sure you and Mrs. Davis are realizing the presence of the great Comforter in the great sorrow which has come to you.

Fraternally,

(Signed) J. W. Bashford.

While delivering a course of lectures in Boston University School of Theology in March, 1916, Bishop Bashford heard of the birth of the little son of Mr. Fred Richard Brown, one of the missionaries in Kiukiang, China. He promptly addressed the following letter:

Boston, Massachusetts,
March 20, 1916.

Mr. Fred Richards Brown, Jr.,
Kiukiang, Kiangsi Province, China.

Dear Master Brown:

This letter is to bid you welcome to this beautiful world. I am sorry to tell you that sin has entered the world and that many people, by yielding to it, lead very miserable lives. I am very glad, however, to tell you that God loves us and has sent his Son to be our Saviour, and that he sends

the Holy Spirit to our hearts very early in life and that if we obey his voice and avoid sin, we shall find the world a very beautiful place to live in and a fine place of preparation for another vastly better and bigger world which lies beyond this.

I shall come to see you some time. In the meantime, keep goodnatured; sleep as much as you can, and play when you are awake; and learn to speak our language as soon as possible.

You have another reason to be thankful, in that God has given you good, Christian parents. Follow their advice whenever you are puzzled as to what course to pursue.

Cordially yours,

(Signed) J. W. Bashford.

In *A Son of the Middle Border*[1] Hamlin Garland tells the story of Bashford's friendly interest which marked the turning point in Garland's career. The Garlands, joining the land-seekers from the Middle West, had settled in the plains of Dakota. Hamlin, a raw country youth, dependent for a livelihood upon the labors of his hands, discontented with the limitations of the prairie farm, was ambitious for a literary career. In the midst of his perplexity as to his plan of action, he relates that Mr. Bashford, a young clergyman from Portland, Maine, visited their town to buy some farms for himself and a friend. Hearing the Garlands had come from Wisconsin

[1] The Macmillan Company, publishers. Selections used by permission of publishers and author.

the young minister called and stayed to dinner. "Being of a jovial and candid nature," Mr. Garland writes, "he soon drew from me a fairly coherent statement of my desire to do something in the world. At the end of a long talk he said, 'Why don't you come to Boston and take a special course in the university? I know a Professor of Literature and I can also give you a letter to the principal of a school of Oratory.'"

After a period of intense excitement over Bashford's offer, and of growing discontent with his surroundings, young Garland, contrary to the advice of his father, but with his mother's brave "Cheer up, I am sure it will come out all right," decided to mortgage his land claim for two hundred dollars and go to Boston. After several months of hard study, living in a hall room on the cheapest food, when his money was almost gone, he was invited by Mr. Bashford to visit him in Portland. Garland writes: "I accepted his invitation with naive precipitation, and furbished up my wardrobe as best I could, feeling that even the wife of a clergyman might not welcome a visitor with fringed cuffs and celluloid collars." He was kindly received by Mrs. Bashford, and the week spent in their large house, which seemed to Garland to have "a grandeur almost oppressive," was a "blessed break in the monotony" of his little den in Boylston Place.

As Garland was leaving Bashford gave him a card to Dr. Hiram Cross, a physician and an intimate friend of Bashford's in Jamaica Plain. Doctor Cross had accompanied Mr. and Mrs. Bashford on their first trip to Europe. They had had their friendship cemented by their joint ill-fortunes in a Western farm investment. "Call upon the Doctor as soon as you return," said Bashford as he bade Garland good-by. "He will be glad to hear of Dakota." Doctor Cross gave Garland an attic room in his modest frame house, which became his home until his work as a writer won recognition in the literary circles of Boston and beyond.

In a recent public lecture Hamlin Garland told with deep feeling the story of his indebtedness to Doctor Bashford in urging him to seek an education, telling him the story of his own successful struggle as a student with poverty, and later, when money and courage were both gone, inspiring him for the future fight and introducing him to fostering friends.

This incident is only typical of Bashford's life-long interest in and habitual search for young men and women of promise, whose ambition he fired and whose consecration to higher service he inspired. More eagerly than for anything else, he sought for young men whose feet he first set in the ways of higher education, and then called

upon them to become the servants of the world's need.

Just before his election as a bishop in the Methodist Episcopal Church, Doctor Bashford received a letter from his friend and colleague in Ohio Wesleyan University, Professor C. B. Austin, which admirably characterizes Bashford's lifelong career in the ministry. "Is there any work in the world that is greater or counts more for the Kingdom than that of bringing your own faculties, intellectual and spiritual, to bear upon the choice young women and men of the land, and by daily contact developing in them the best type of Christian character, and at last sending them forth as true soul winners in every proper vocation of life?"

When he became one of the chief pastors in the church he took upon his heart all the missionaries and their families and was ever solicitous for their welfare. As minister, college president, and bishop, the pastoral passion always dominated him.

CHAPTER VI

THE COLLEGE PRESIDENT

In 1889 James W. Bashford became President of Ohio Wesleyan University at Delaware, Ohio. The first invitation of the Board of Trustees, presented by David S. Gray and ex-President Rutherford B. Hayes, was declined. Doctor Bashford had a strong conviction that the pulpit was his field of labor. In the following letter to his friend, Dr. John A. Story, he states the reasons which led to this conviction:

First, before completing my professional courses I had several opportunities to enter upon educational work. I then thought the matter over very fully and reached the conclusion that the deepest need of men was not more light, but spiritual power to live up to the light they have. Socrates thought the fundamental trouble with humanity was ignorance, and so he became a philosopher. Christ thought our fundamental trouble was sinfulness, and so he aimed to change the heart and renew our wills. True education touches the whole man—body, mind, and soul. The educator, therefore, touches the will, while his direct aim is to expand the intellect and to enlarge the realms of truth. So also the preacher works through the intellect, but his primary aim is to renew the will and strengthen the spiritual nature. Believing that spiritual

work was most needed by the world I reached the conclusion in the early struggle over this question to give myself wholly and directly to that work rather than to accomplish it indirectly by spending my energies in planning and carrying out mental work. This early course of reasoning has all recurred to me during the past few days and has had its effect upon the present decision.

Second, I have spent thirteen years in the pastorate; seven since I took my last degree. It is not wise for one to change his life plans after devoting himself to them entirely for six or eight years, and partially for thirteen years, unless convinced that his original plan was wrong. I still cherish my original conviction that preaching is more essential than teaching, and have had so many tokens of the divine favor in this work that I fear to leave it without a distinct call from the Lord.

Third, you and I believe that the ministry is the most important agency in bringing in the kingdom of heaven upon earth. But the preaching force in our Church has been greatly weakened and has lost much of its inspiration by the calling of our best men to editorial and educational positions, secretaryships, etc., and by the advancement of men from these positions to the bishopric. Throughout our Church the ministerial office is felt to be secondary.

In view of this serious problem some persons must make the sacrifice in order to restore the pastorate in the Methodist Episcopal Church to its place of honor. Loyalty to the pastorate and to the distinctive work of saving men seems to me to demand my adherence to the plan of life which I adopted twelve or fifteen years ago and in which I have spent a third or a fourth of my days of service upon earth.

The renewal of the invitation after the lapse of several months was followed by letters from many prominent men in the church urging him to accept the college presidency. The following letter received from his old teacher and friend, President William F. Warren, made upon his mind a strong impression:

My dear Bashford:

Your letter does credit to your head and heart. Every word you say about the pulpit—its need and possibilities in our Church—is most true and I sympathize most deeply with you in the work that through unbroken years you could steadily march up to your highest possibilities along that line. Nevertheless, when I remember that that would give to the Church but *one* great gospel herald in place of the scores and hundreds she is waiting for, and that these scores and hundreds are congregated in the halls of the Ohio Wesleyan to be "made or marred" by the influence that can be brought to bear upon them at that place, I cannot fail to see and feel that at that point you can do more than anywhere else. For months I have felt sure that Providence would bring it round and that in the end you would see it to be providential. Professors Bowne, Townsend, Buell, Huntington, all are of one mind, and say that you should accept the call and see in it a larger and more effective fulfillment of your aspirations.

How well I can appreciate your reluctance. Nevertheless, "it is not in man that walketh to direct his steps." Several times in my own years have cherished, and I think, unselfish life plans been overruled and I dare not say that I was wiser than the Providence which did it. Very likely

PRESIDENT JAMES W. BASHFORD

it would be so with you. I remember saying many years ago that a college presidency would be your destination.

Take our blessing and good wishes!

Faithfully,
W. F. Warren.

The atmosphere of the university described by the venerable and saintly ex-President Frederick Merrick made a strong appeal to Doctor Bashford.

Delaware, Ohio,
April 19, 1889.

My dear Brother:

Should your lot be among us in the presidency of the University, you may be sure you would receive a warm reception: and allow me to say that you would find yourself in a center from which your influence would flow out to bless humanity in the ends of the earth. It would be a position of toil and anxious care, but toil and anxiety which bring a rich reward. I am realizing this now as I could not when passing through them. Letters are coming to me from all quarters of the globe with thanks for any little good I may have done the writers in their preparation for their life work.

I am thoroughly impressed with the conviction that this is your divinely appointed field of labor, at least for a season. If it be so, may all work together harmoniously to that end. I should like much to see you seated in the chair I once so unworthily occupied, before I leave, which must be soon.

Sincerely yours,
Frederick Merrick.

During the preceding five years he had received repeated calls to educational work. He was offered the chair of New Testament Greek in Boston University School of Theology. He was also invited to the presidency of Claflin University, Lawrence College, the University of Southern California, and Mount Union College. The persistent invitations to educational work along with the opportunity presented by Ohio Wesleyan University led him to think that this urgent demand for his services should not be longer disregarded. Further, he came to a strong conviction that he was not fully expressing his life in the pulpit, but that he could possibly give a fuller interpretation of the gospel truths in training young people and in college administration than in the pastorate. "I am not in any spiritual perplexity in regard to my external work," he wrote to Bishop John F. Hurst. "I am sure that my chief desire and my only purpose is to stay or go where I can do the most possible for Christ and his Kingdom, and this is the main concern of life." When the second invitation to the presidency of Ohio Wesleyan University was unanimously endorsed by the Board of Bishops, Bashford accepted the call and entered upon his duties in the fall of 1889—a change in his plans of life which proved to be providential.

He began his work as an educator in the prime

of his strength. He was forty years of age, full of vigor, with an experience enriched by thorough study and wide contacts with men. His face was so youthful in appearance when he first came to the campus that he was frequently mistaken by visitors for a student. The students will never forget his bubbling enthusiasm and chuckling laugh. On the chapel platform, in his office, on the campus—everywhere, he was the same genial, big-hearted, earnest man. President Hayes reported his first visit to the college after Dr. Bashford's election, saying: "The students will like the new President, for he knows how to laugh." Shortly afterward he sent President Bashford the following characteristic letter:

FREMONT, OHIO.
December 3, 1889.

My Dear Sir:

My daughter and I will welcome you to Spiegel the 18th with *special* pleasure. Do not, however, put yourself to inconvenience. I will come to *you* when I have a crotchet to push. I am more and more delighted as I think of you filling the place you are in.

With all good wishes, I am

Sincerely,

RUTHERFORD B. HAYES.

PRESIDENT BASHFORD.

He was of a cheerful, happy disposition, always easy of approach. We felt the president was our friend. No student ever came to him with his

personal difficulties without having a sympathetic hearing. The confidence which he gave the students appealed to their nobler instincts. His predecessor in office, the Rev. Charles H. Payne, D.D., with a brilliant mind, was a stern Puritan in character, an eloquent preacher, a persuasive evangelist, and a rigid disciplinarian, who made but little appeal to the good will of the students. Some of the college regulations which he administered with an iron hand tended to promote outward propriety rather than manly honor. Smoking was strictly forbidden. Dancing and theater-going were prohibited. Formal permission was required for all social engagements between young men and women. Both church attendance and daily chapel attendance were required. President Bashford did not lower the ideals of the college, but he appealed to the self-respect, to the manly and womanly dignity of the students, rather than to a sense of fear in the violation of a rule. To the students he seemed one of the happiest of men, who was ever looking for the good in others. Their respect for his goodness and his confidence in their honor appealed to their better nature mightily.

When President Bashford went to Ohio Wesleyan University he undertook his task with characteristic thoroughness and energy. He outlined a threefold policy to which he adhered

throughout his entire administration of fifteen years. First of all, he undertook to provide adequate financial resources for a first-class college. The institution lacked modern buildings and equipment. Its endowment was not sufficient to maintain a good staff of teachers. The fees of the students were very low in order to encourage poor young men and women in securing higher education. Large numbers of the alumni had become teachers and missionaries and had entered other forms of public service, and consequently lacked wealth. President Bashford appealed to the Board of Trustees and to the Methodists of Ohio for funds for new buildings and endowment. The response of the public was slow but steady. Three noble buildings were erected and the college was thronged with students. To arouse the people of the Middle West to the necessity of making adequate provision for the equipment and for the support of private colleges required vision and leadership of a high order. Nothing less than Doctor Bashford's heroic courage and self-sacrifice born of his great faith would have accomplished the task. One day passing Gray Chapel, he said to a friend: "Every stone in that building represents a prayer." He had the vision to see that the denominational colleges must provide educational facilities second to none, otherwise they can have no worthy future.

His second task in the university was raising the standard of scholarship. He found in the faculty such eminent teachers as W. G. Williams and Richard Parsons in Greek; H. M. Perkins in Mathematics; L. D. McCabe in Philosophy; W. W. Davies in German; W. O. Semans and E. T. Nelson in Science, and W. F. Whitlock in Latin. He added to the teaching staff men of high scholarship with recognized ability as teachers who supported his policy of maintaining a school of liberal culture. It was about this time that the unrestricted elective system, superficial technical training, and other educational fads were coming into popular favor. The curricula of many of the schools were a hodgepodge. Bashford and his colleagues withstood the popular clamor, insisting upon intellectual excellence and liberal culture as the only worthy aims of the modern college.

There was no interest of the university to which President Bashford gave more attention than the promotion of right moral and religious conditions. He believed that a Christian college should be frankly and earnestly Christian. He insisted upon having only men of positive Christian character as teachers. He provided for the spiritual training of the students with as much care as for their intellectual discipline. Eminent preachers and lecturers were heard frequently from the college platform. In the daily chapel

service, in his monthly University Sermons, and in the annual revival meetings, the students heard President Bashford's powerful appeals for the Christian life. It may be questioned whether his rigid restrictions upon the personal conduct of students were always wise, or whether the intense religious appeal made for the most healthy and permanent results in Christian character building. But there can be no question as to the wholesomeness of the moral and religious atmosphere which President Bashford created, or as to his foremost concern—the spiritual tone of the college. Many a student was surprised by receiving in his own room a call from the president to talk with him about the Christian life. Every one felt that President Bashford's paramount interest was in leading men to become followers of Jesus Christ.

One distinctive feature of President Bashford's work as a college administrator was its human emphasis. He had a profound conviction that personal life was the all-important thing and that the college was the guide and builder of personal character. Buildings and endowment were only the means to the high end of personal development. He looked upon teachers as teachers of persons rather than of subjects. In his relations to the students he was always thinking of himself as a fashioner of men's lives. On the college

campus he was consciously following the example of Arnold of Rugby, Bascom of Wisconsin, and Warren of Boston.

President Bashford went to Ohio a stranger in the State. He was unfamiliar with the traditions of the college. The atmosphere of the denominational college was quite unlike that of the State university. He followed in a noble succession of men who had left a lasting imprint upon the college—the eloquent Thomson, the saintly Merrick, and the gifted Payne. What did Bashford do? Undertake to reconstruct the college by new and radical measures? He was too wise for that. He sought rather to embody the spirit of the great worthies of Ohio Wesleyan and to capitalize their work for his own. Thirty years ago the Middle West was swept by diverse currents of religious thinking. The Methodists of Ohio housed under one denominational roof representatives of a traditional orthodoxy and of stereotyped forms of church activity, along with representatives of a vital and progressive faith. Holding as he did the views of modern scholarship, no one contended more earnestly than did he for the faith of the fathers. He was soon recognized as a fearless and reverent thinker bent on conserving the rich doctrinal and spiritual heritage of the past, but moving steadily toward a greater future.

The one divine gift necessary for successful college administration with which Bashford was richly endowed was common sense. He had keen discernment of the ability and motives of men. He had sound judgment in handling business affairs. His weakness was in following up details. He could not be depended upon for the minutiæ of any enterprise. He created plans, and then gathered around him men who believed in him to carry out the plans. He dealt with his colleagues with openmindedness and consideration, at the same time he so inspired them with his own enthusiasm and devotion that they gave their best. A member of the faculty of Ohio Wesleyan writes: "When I came as a young professor to the institution he had a way of making me feel as though I were a key man in the life of the college. I have not the slightest doubt that he equally succeeded in producing the same impression upon the two other young professors who came in the same year. He did not flatter us, but he believed in us, and would not tolerate the thought that we were to be anything but influential and helpful men in the affairs of the institution."

As college president his influence was but little felt in the organized student activities of the college. He was interested in the varsity athletic games and in the religious work of the students. Among his colleagues of the faculty he was always

a sympathetic helper, never an autocrat. If occasion called for discipline he was sometimes severe, always just and firm. He was unmoved alike by either persuasion or intimidation. The son of a prominent trustee became involved in a disgraceful affair for which he was expelled from college. The father at first pleaded, and later angrily threatened, but President Bashford was unmoved either by his pleas or by threats.

But the greatness of Bashford as an administrator, whether in college or in the church, was not so much in his ability to bring things to pass and to get the cooperation of other men as in his vision. He dreamed dreams and saw visions and set men to work with all their might to make them realities. He had the faculty of inspiring others to an extraordinary degree with what he saw. He gave to the people of Ohio a vision of a great educational institution in Ohio Wesleyan, and the enthusiasm of the alumni was kindled as never before. To the students he became the embodiment of worthy ambition and self-sacrificing devotion to great causes. He was to them a true prophet of God, whose "dwelling is the light of setting suns," who on baccalaureate Sunday or monthly lecture day "swung the gates of the larger life open before their eyes." His greatest service as an educator was not in dealing with the technical problems of education, nor in build-

ing the material structure of an institution of learning, but rather in interpreting to the youth the meaning of life, in stirring the great deeps of their nature, and pointing them to the shining heights. President Bashford's multiplying power in the discovery, training, and inspiring of the coming leaders of the churches and of the nations cannot be measured. He was constantly imparting to others a portion of his own spirit.

One of his students writes: "As a student he gave me a world vision which has never left me. His great personality has been a constant inspiration to me." Another in a position of high trust said: "Ever since I entered Ohio Wesleyan he has been to me a veritable prophet of God. My debt to him is very, very great." The witness of still another is: "The faith anchor that came to me during my college days was largely given to me at the morning chapel and in his Sunday addresses." A prominent missionary in China said: "Every time I hear the hymns, 'Faith of our fathers,' and 'Saviour, like a shepherd lead us,' I recall Doctor Bashford's fondness for these hymns when he was president of Ohio Wesleyan, also his loyalty to the church and his constant following in the footsteps of his Master." Another one of his students, now a distinguished scholar and teacher, wrote recently after reading his journal: "He is my hero to a greater degree and in a far

deeper sense than ever before." Another student, now an eminent physician in the Orient, wrote: "It was common for students to take their troubles to him, for they knew that mere contact with his personality would help them. He has been a great help and inspiration to me." "His influence upon us students," wrote Helen Barnes, National Secretary of the Young Women's Christian Association, "will never end. All of us who came under his leadership and in close touch with his personality are finer and bigger people, and I hope that we are able to translate and interpret the meaning of his life to the world and to carry out in our own lives as far as we may his high ideals."

"No man is a hero to his own valet," but those who knew Bashford in the intimacies of his office and home were most ardent in their praise of his goodness and greatness. The men who served as his secretaries have never ceased to feel the spell of his personality. One of these, the late President Everett M. McCaskill, of the Wisconsin State Normal School, nobly voices their common sentiment: "I remember distinctly when Doctor Bashford first took up his work as president of Ohio Wesleyan University. He seemed at once to be at home and in the most natural manner made every one present feel that a new friend had entered the school. Without any formality

he hung up his hat, took his seat at the office desk, and in that characteristic, friendly voice of his, turned to the nearest student and said, 'What can I do for you?' That expression, I believe, was the keynote of the life of President Bashford.

"His influence over young people was simply marvelous. His students got from him their inspiration. His associates caught a new vision. His fellow citizens renewed their optimism. His was the sort of life which preached its best sermons in the home, on the street, in the office, and in the classroom. Doctor Bashford was not only a big man, he was a good man."

In 1896 Doctor Bashford was given a year's leave of absence from the university in which to regain his health. The most of the time was spent with Mrs. Bashford in southern France and in England. Writing to a friend he says: "I am cultivating laziness as a fine art." Later in the year he writes from London to Dr. J. M. Barker:

"The battle for health has been harder and much longer than I anticipated. I have suffered considerable pain. I am now sure the movement is in the right direction. The old-time enthusiasm is beginning to come back and my mind begins to feel fresh and buoyant."

Writing still later from southern France, his unresting spirit triumphs over the ills of the body. "I am so much better that I begin to plan for

years more of work in Delaware. I sometimes think that I am doing more this year by prayer and simple faith than I have accomplished before by hard work."

In 1900 President Bashford was invited to the presidency of Northwestern University. Having given twelve years of service to Ohio Wesleyan, it was generally supposed that he would accept the invitation. The attitude of the Board of Trustees of Ohio Wesleyan and of the alumni is voiced in the following letter of Vice-President Charles W. Fairbanks to President Bashford:

INDIANAPOLIS, August 27, 1901.

My dear Doctor:

I have your letter advising me of the meeting of the board of trustees at the Chittenden, Columbus, on Thursday, the 29th. I very much regret I cannot be with you. My friend, Mr. Evans, of Minnesota, died on Sunday last and will be buried Wednesday afternoon. I leave in a few hours to attend the funeral. Mr. Evans' death is very overwhelming to me. He was a rare good man.

I cannot express to you how earnestly I feel that you should retain your present relation to the Ohio Wesleyan University. No one has ever occupied the position who has more and better friends than your good self. There is no one in or out of the university who does not earnestly desire that you should remain. I wish I could be present and express to the members of the board how earnestly I feel upon the subject. I have written a brief note to Mr. Gray, who is fully advised of my feeling in the premises.

I can only say in conclusion that I do most sincerely hope that you will find that the field of your greatest service is the one that you now so well occupy, and that it will be entirely agreeable to you to remain with us.

With best wishes and kind regards, I remain

Sincerely your friend,

CHARLES W. FAIRBANKS.

The reply of President Bashford to Mr. William Deering, President of the Board of Trustees of Northwestern University, declining the presidency, reveals his attitude toward his work:

August 29, 1901.

Dear Brother Deering:

I have passed through one of the greatest struggles of my life. Upon the whole, my duty seems to lie at the Ohio Wesleyan, especially in view of our financial conditions. The Lord has some man better fitted for your work and with the divine guidance you will find him in due time.

Appreciating your confidence more than I can ever express, I remain

Sincerely yours,

J. W. BASHFORD.

The esteem in which President Bashford was held by the faculty of Ohio Wesleyan is revealed in the following letter addressed to him immediately after his decision to remain at Ohio Wesleyan:

September 9, 1901.

REV. PRESIDENT BASHFORD.

Dear Brother:

The members of the faculty of the Ohio Wesleyan Uni-

versity, in view of your decision to remain at the head of our loved institution, express to you cordially and affectionately their great gratification at the conclusion which you have reached.

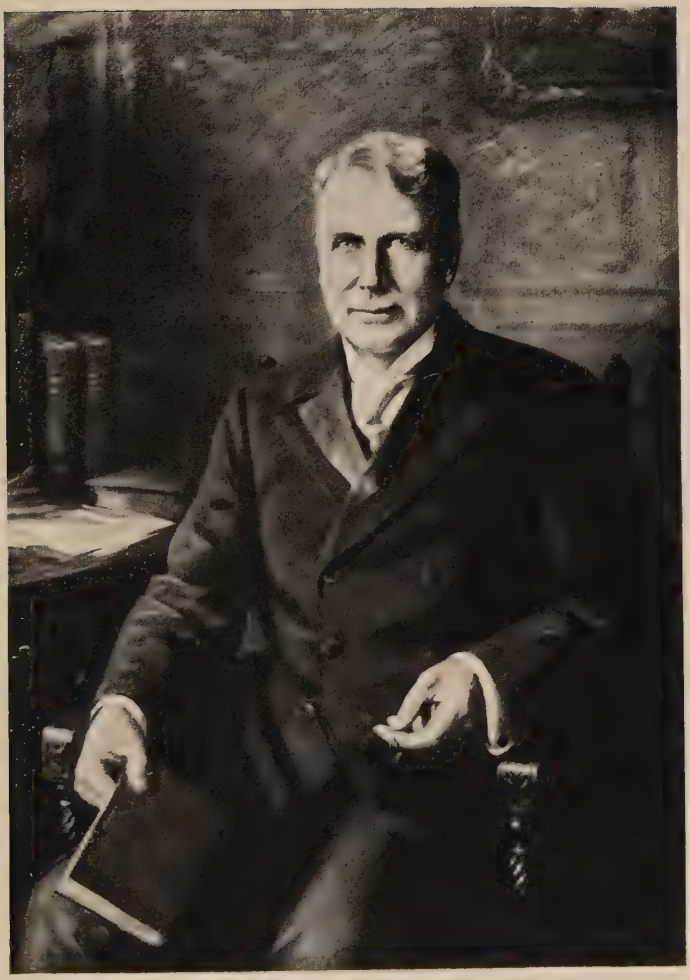
We look back to the twelve years of your administration with gratitude to God for our constant and marked growth; for the good work which, with his blessing, we have been enabled to accomplish; and for our enviable reputation in the church, and in all lands. And, with you still at our head, we look forward to yet greater growth in the years now before us.

We are happy to be colaborers with you in this great work. We thankfully recognize the good hand of God upon us in the past; and we trust that our pleasant official and personal relations with you may long continue unbroken.

Fraternally and affectionately,

W. G. Williams	W. W. Davies	Rollin H. Walker
W. F. Whitlock	Robt. I. Fulton	Lewis G. Westgate
H. M. Perkins	R. T. Stevenson	William E. Smyser
W. O. Semans	Will Hormell	L. L. Hudson
F. A. Groves	Clara A. Nelson	C. M. Jacobus
Richard Parsons	Trumbull G. Duvall	Wallace N. Stearns
C. B. Austin	Edward L. Rice	Sarah E. Veeder
	J. W. Magruder	

In a peculiar sense the name of Bashford will always be associated with Ohio Wesleyan University. The administration of President Charles H. Payne marked the beginning of the new epoch in the growth of the institution and laid the foundations upon which Bashford builded wisely. The



PORTRAIT PAINTED BY ARVID NYHOLM

growth of the college in the number of students, in increased financial resources, in the expansion of the plant, and in defining the educational policy of the college was none the less noteworthy feature of President Bashford's work in Ohio Wesleyan than the new prominence which he gave to the Christian college in the public mind. At the time when the State universities were growing by leaps and bounds the doubt was often expressed as to whether there is any field for the small college of the denominational type. Bashford, while himself the product of a State university, believed the Christian college is necessary to the completion of the educational system of the country and that it had a peculiar responsibility for the training of the Christian leadership of the nation. The sufficient vindication of Bashford's faith in the future of the small college is the growing procession of men and women coming from its halls to high positions of public service.

From the time Doctor Bashford accepted the presidency until his death the college was the object of his constant devotion. When he was overburdened with the cares of the church as a bishop in China he wrote a letter from Peking to President Herbert Welch urging him to begin at once a campaign for funds for the college, at the same time pledging with a reckless generosity to give seven thousand dollars. This was the beginning of a

movement which added a half million dollars to the resources of the college.

On leaving Delaware, Ohio, for China, in August, 1904, he wrote in his notebook: "Surely God was good to us during the long struggle for Ohio Wesleyan University. The people of Delaware also have been more than generous in their appreciation of our work among them. I am greatly gratified over their estimate of Mrs. Bashford. We leave here the best friends we have on earth aside from our own family. If we die in America, it is our desire to have our ashes rest in Delaware. A feeling of indescribable loneliness comes over us in leaving home for good."

No monument or legend can adequately express the love he cherished for the university. A noble portrait painted by Arvid Nyholm, the gift of Mr. O. A. Wright of Chicago, a former Secretary of President Bashford, hangs upon the walls of Gray Chapel. It is fitting, too, that his body should lie in Delaware, Ohio, whither grateful pilgrimages will be made for a generation by those who will see a light shining above his grave.

CHAPTER VII

THE BISHOP IN CHINA

In Los Angeles, May 19, 1904, James W. Bashford was elected a bishop of the Methodist Episcopal Church. His election was the result of the spontaneous conviction of the General Conference. He had never sought the office either directly or indirectly. In April preceding the session of the General Conference, writing to his friend, Professor J. M. Barker, of Boston University, concerning the frequent references to his possible election to the episcopacy, he says: "I will not have a breath of suspicion resting on me that I am trying to induce my friends to go to Los Angeles in my interest." His election was received by the church at large with great enthusiasm, and by himself with marked humility. Just after his election he was asked by a friend, "How does it feel to be a bishop?" His reply was: "I wish my mother was here and I would bury my face in her apron." The following letter from Doctor William F. Warren aptly expresses the confidence of the church in his call to the episcopacy:

My dear Bishop:

From a telegram in a secular paper I have just learned of the new commission that has come to you. I cannot,

and happily I need not, tell you how welcome is the intelligence. To me it is the fruition of hopes long cherished, the answer to many a prayer.

To my brother it will be an inexpressible joy to have you as a colleague.

The "Consecration Service" in Los Angeles was brief and soon over, but there is one which our Lord began with you before the dawn of your consciousness and which he will carry forward with you night and day through all the years. The result will be one of the glorious revelations of eternity.

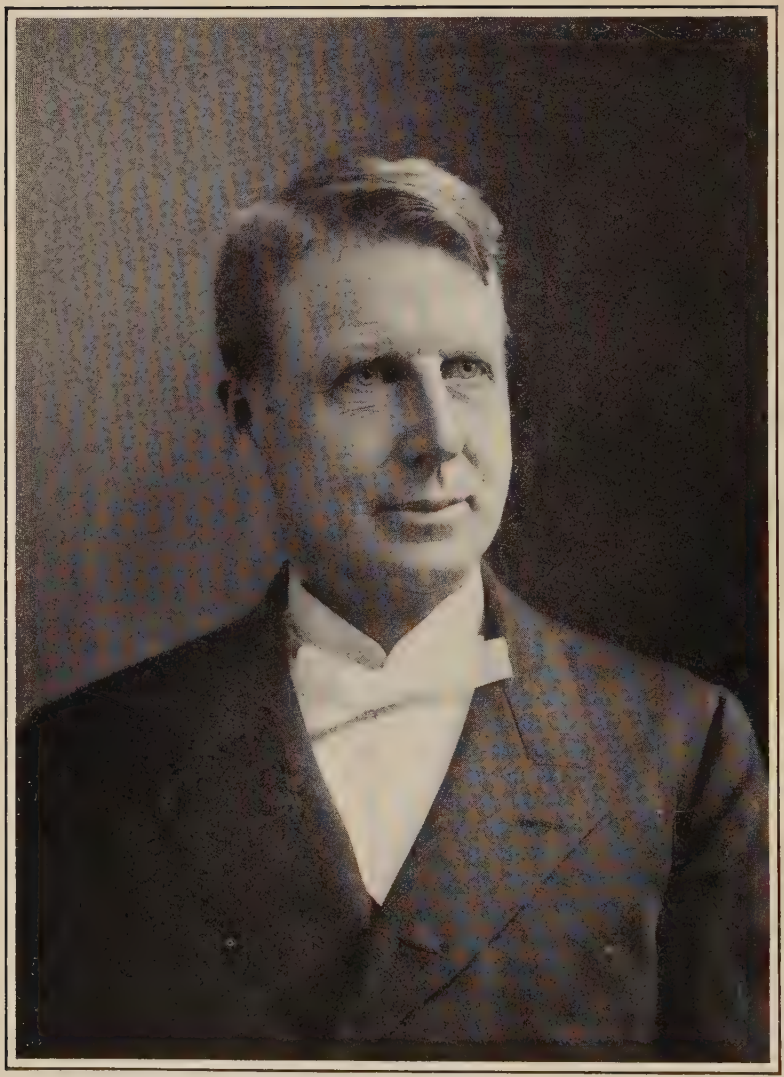
With joy and hope and affection,

Your brother,

W. F. Warren.

London, May 31, 1904.

The last paragraph of this letter was truly prophetic. In response to his own request Bishop Bashford was assigned to China. An intimate friend upbraiding him for his choice of his field of labor said, "Bashford, why are you going to bury yourself in China?" His reply was: "Since I was a boy I have desired to go as a missionary to China; this is my opportunity." To another who said, "You are going to bury yourself in China," his prompt reply was: "Well, I believe in the resurrection." What a great and speedy rising to newness of life and widening power! His life came to its climax in his work in China. By his service in interpreting to China the Christian message and also in interpreting China to herself and to America



THE BISHOP IN CHINA

Bashford became a world figure. His career as a missionary was as heroic and fruitful as any in the annals of the modern Christian Church.

When a student in the university Bashford felt that God wanted him to go to China. But the way did not open. However, from his college days until his election to the episcopacy he was a close student of China's history and people. He once said to a friend: "All the time I felt that some day God would take me there. Then when at Los Angeles I was elected bishop I knew that it was God's way to get me to China and I have always been thankful that I kept up my preparation and study; and was ready for the work when the opportunity came."

In a peculiar sense Bishop Bashford was the man for the hour and for the field. His whole previous career singularly prepared him for his work as a missionary in China.

First of all, he had always been a missionary in spirit. From the beginning of his work as a student-preacher until his death his consuming passion was to lift men up to God. The first Sunday after his conversion he knelt beside two prisoners in the Madison jail pointing them to Christ for salvation. Whether preaching to great congregations in Portland and in Buffalo, or addressing college students in chapel talks and in baccalaureate sermons, there was always an appeal to the Christian life. Who that ever heard him invite men to con-

fess Christ can forget the eager expectancy in his voice and manner? Eminent scholar, eloquent preacher, educator, and church administrator,—in all he was primarily a missionary of the Christian faith.

His thirty years as a minister of the gospel and as college president also gave him invaluable preparation for the crowning work of his life as a Christian missionary. His thoroughness as a student of human affairs for a quarter of a century, his clear insight into the vital problems of religion and ethics, of education and government, his sound judgment in appraising human values, his close contacts with all sorts and classes of men constituted a valuable equipment for a missionary leader at the dawn of a new era in China. But more important than all else was the apostolic spirit of burning evangelism which flamed in all his varied labors. Absorbing as were the separate tasks which engaged him, he never lost his sense of perspective. His first, last, and constant concern was to bring men into the divine kingdom.

If you would know Bashford the missionary, follow his trail in China. Preaching to students in mission schools and in government universities, traveling more than thirty thousand miles every year, not in railroads and in steamboats alone, but in house boats or carts, wheelbarrows, and on foot, often speaking to the people in towns and villages

four and five times a day, sleeping in cold and dirty inns, and always fighting personal disease—he made full proof of his ministry of love to the Chinese people.

After his first six weeks of travel in China Bishop Bashford wrote in his notebook: "Fearful sense of depression and homesickness, face and lips swollen by sunburn and mosquito bites, crowds pressing upon us every day, and so close that the smell seasons our food, ears wearied with the babel of jargon, nauseated with noisome smells, eyes weary with the sight of men and women doing the work of animals and machines, with the hourly sight of coffins and the continual sight of graves, and over all the dark pall of superstition and hopelessness."

But his invincible faith rises above the gloom and he adds: "But Christ has the remedy for China's ignorance and superstition and impotence and sin. I seem almost never to have known before the meaning of the word gospel—'good news.'"

Another distinguishing characteristic of Bashford the Missionary was his large conception of the missionary task. His was not the attitude of either national or religious condescension. He believed in the world-wide dominion of Jesus Christ and in the solitary preeminence of the Christian faith among the great religions of the world. But he did not seek merely to make converts to Chris-

tianity and to build up and organize the church. His aim was to carry out the threefold program of Jesus' earthly ministry—preaching, teaching, and healing. He believed that the church, the school, and the hospital were the agencies which must work for the redemption of China. The task of Christianizing pagan nations has been approached too often with an utterly superficial conception of its meaning. The Christian Church has undertaken the conquest of the world by attack instead of by siege. A narrow, conventional orthodoxy has undertaken to enroll doctrinal adherents. An ambitious ecclesiasticism has sought to raise up cathedrals instead of pagan temples. Still others have attempted to supplant the manners of the Orient with the ways of the Occident. But Bishop Bashford believed that the Christian religion must deliver men from the power of the hideous sins of paganism, and establish a system of education that would make an enlightened populace, an honest government, and a humane system of industry. He had the far-off look. He saw that the whole life of the nation must be transformed. Consequently, his missionary policy had the elements of true statesmanship. A Chinese student in the University of Tokyo, after hearing Bishop Bashford preach several times, said, "Other missionaries give us Christianity. Bishop Bashford gives us Chris-

tianity and something more." It was "the something more" which makes the difference between a doctrinal creed, or a conventional faith, and a living spiritual experience expressing itself in all the great human relationships of life. It was the very bigness of the missionary enterprise as Bishop Bashford conceived it which gave to his leadership in the church its high distinction.

Among modern missionaries Bashford holds high rank in his thorough knowledge of his field of labor. An eminent author and missionary who has spent fifty years in China said Bishop Bashford brought more knowledge of China with him than any other man he had ever known. He no sooner took up his work in China than he set about making himself familiar with the total life of the vast country. He read himself into the history of the nation. He became acquainted with the living habits of the people. He studied their institutions. He knew their foods and flowers, their customs and prejudices. His book, *China—An Interpretation*, is pronounced by well-informed Chinese and by authorities on China as one of the most discriminating and reliable works published. This book is the product of twelve years of ceaseless study, keen observation, and wide reading. He had read every important book written on China in the last century. He had become so thoroughly informed by his extensive

travels and exhaustive investigations that scholarly Chinese often said he knew more about China than they knew. The reader of Bashford's *China—An Interpretation* is amazed at the intimate acquaintance with the complex life of this most mysterious country and the clear insight into the character of the people which it reveals. A prominent missionary in China when asked what is the chief service which Bashford rendered in China answered, "Interpreting China to herself." There is no more mysterious nation on earth. No people are more self-contradictory than the Chinese. The real life of the people defies analysis and classification. Hasty generalizations concerning China are superlative lies. Bashford's eminent distinction as a student of Chinese affairs was happily voiced by a Chinese gentleman who said to the writer, "Bishop Bashford had an understanding heart."

And this brings me to mention his most prominent trait as apostle of Christianity in China—his love for the Chinese people. He was recognized by all classes of Chinese as their friend. Scholars and students, officials and the plain people alike called him the friend of China. One day at the close of an address in New York City the chairman of the assembly spoke jestingly of Bishop Bashford's devotion to his adopted land, saying he had become a Chinese and they were

looking for a cue on him, but could not find it. Instantly a Chinese in the audience replied: "You did not look in the right place; there is a cue on his heart."

This was a high tribute. He had so completely identified himself with the people whom he was serving that they claimed him as their own. His genial radiant face won their confidence. He was known among many of the Chinese as "the man with the shining face." His fair and considerate treatment won their respect. His courageous denunciation of their vices and his belief in their nobler character made the people trust him. Both in temperament and in training Bishop Bashford was the providential man for the hour in China.

The year 1900 marked a crisis in the history of the nation and of Christian missions. The Boxer uprising was a wild outburst of anti-foreign feeling which destroyed millions of dollars in property and the lives of twenty thousand native Christians and many missionaries. The overthrow of the monarchy and the establishment of the Republic of China followed. The country was torn by revolution and threatened with exploitation by greedy foreign powers. The lack of a clearly defined missionary policy was none the less serious than the disastrous loss of property. At the same time there was a vast skepticism throughout Christendom concerning the future of Christian civilization in

China which was most depressing. It was in the midst of this crisis that Bashford began his missionary career.

His statesmanship was evinced in his recognition of the opportunity and needs of the hour. He saw that the only hope for the nation was in making its civilization Christian. And this could not be done by making converts and building churches and establishing ecclesiastical machinery alone. He saw the missionary enterprise in the large. To him it meant stimulating reform, introducing modern learning, establishing hospitals, transforming the system of industry, setting up a political government on the foundation of intelligence and freedom, —in short, energizing the whole life of the nation by the spirit of Christ.

It was the breadth of Bishop Bashford's missionary program that gave to him in a unique degree the confidence of the Chinese nation. He was always trying to impress the people of China that he was there, and the Christian Church was there, not to Americanize China, but to give to China the Christian message. At the same time he was giving to America such an interpretation of China as America had never had. By voice and pen he gave to the American people a growing conviction that the nation that helped to guide China was giving to civilization the greatest possible service. He saw clearly what many are now seeing only dimly, that

BISHOP AND MRS. BASHFORD LAYING THE CORNER STONE OF THE WOMAN'S HOSPITAL, PEKING

the future of Christianity is not tied up with India, nor even with Japan, as it is tied up with China, and the nation that makes friends with China and wisely guides her in the solution of her problems will hold the key to the civilization of the Pacific Basin for a thousand years. When the story of the statesmanship of Christian missions is written the historian will not fail to note that in the strategic hour one church had the sagacity and the interest and the man to make this epochal contribution to the life of a nation.

Bashford made this keen observation: "Our danger as missionaries is that the Chinese people will encyst the gospel. They tend to build a close social wall around the missionary and his Chinese converts. Our insistence upon conformity in all things with Western types of faith and forms of worship, and our predisposition to keep our hands on the work everywhere and the tendency of the Chinese toward conformity will encourage this almost unconscious effort of the Chinese to build a cyst in the collective organism around this foreign religion and enclose it as fully as if it were in America. Schools and more traveling and evangelistic work, giving more authority to the Chinese, constant insistence upon their responsibility for the evangelization of China, and above all, more faith in the power of the leaven to leaven the lump are our only hope."

As a church administrator Bishop Bashford was a wise builder. Prior to 1900 the missions of the Methodist Episcopal Church in China had been under the general superintendency of bishops assigned annually to visit the field and appoint the missionaries and native pastors. Their knowledge of the missionary field was necessarily limited. Their visits were confined to three or four months in the whole country. A large part of the time was required to travel. They did not know the Oriental mind. They knew only at second hand the matters upon which they must make decision. The result was an inefficient and unsatisfactory administration of the affairs of the missions.

Furthermore, incompetent missionaries and native workers were continued in service by this inadequate system of episcopal supervision. In Central China the cause of Christianity was brought into reproach among the Chinese by unwise administration and bitter dissensions. In the strategic centers, notably in Foochow, Hinghwa, Peking, Tientsin, Nanking, and Nanchang, there was an exceptional body of missionaries. Among these are some of the great leaders of the Church in Asia. The history of New China cannot be written without the names of Nathan Sites, W. H. Lacy, H. H. Lowry, George R. Davis, N. S. Hopkins, J. H. Pyke, Clara M. Cushman, and Frank D. Gamewell. Time would fail me if I tried to tell of

doctors, teachers, and preachers who healed disease, taught the ignorant, put to flight heathen mobs, preached the good news—men of whom the world was unworthy.

But apart from the personnel of the missionaries, the missions of the Methodist Episcopal Church in China in 1904 were at low ebb. With utterly inadequate funds with which to rebuild after the Boxer uprising of 1900, with a lack of missionary enthusiasm in the home church, with less knowledge of and interest in China than any other missionary field in the Orient, with few schools, and a poorly trained native ministry, Bishop Bashford undertook a humanly impossible task. He saw clearly that the missionary enterprise is primarily a man problem. He placed in positions of responsibility young men of thorough training and consecration who believed in the larger missionary program. In a letter to John R. Mott he describes the character of men needed for missionaries:

> Men of unselfish Christian spirit; of great faith and hope and belief in divine providence; of large sympathies and attractive personality, so that they shall not only love Chinese but compel Chinese to love them; of power of initiative and leadership; men of common sense who know what to do in a crisis; of such mental discipline as will enable them to learn Chinese with a reasonable degree of speed and thoroughness and of such general scholarship as will enable them to distinguish between the essentials

and the nonessentials in Christianity and in Methodism as compared with other Christian faiths.

He first set about quickening the spirit of the missionaries. He studied thoroughly their problems and was their cheerful leader in self-sacrifice and in ceaseless labor. His devotion and courage inspired theirs. His openmindedness and fairness won the confidence of missionaries and Chinese alike. When matters were to be adjudicated, his investigations were most thorough. He heard what all parties had to say. The Chinese have told me repeatedly that he listened to them just as he listened to the missionaries. He commanded the confidence of all in an amazing degree because he thoroughly mastered the facts in every situation. When he took up his work in China, it was not for a few months or years, but for the rest of his life. He identified his life with the country; he carried its awful burdens upon his heart. No Hebrew prophet was more truly a messenger of God to the nation than was Bashford for fifteen years to China. He believed in the future of the nation in spite of its political chaos. He believed in the coming kingdom of God in China in spite of the degradation of millions of her people. His vision and hope inspired faith and courage in all the mission workers.

At the end of his first quadrennium in China

Doctor James M. Buckley said to Bishop Bashford:

"You have given now four years to China and that is enough; the church at home has a right to expect the next four years of your service." The Bishop replied that he had considered the matter carefully, and had decided to go back to China because of its critical situation and its future importance in the world. Doctor Buckley finally yielded by saying that he had decided not to oppose in the General Conference the Bishop's appointment to China for another quadrennium, but it was with the understanding that he must give the rest of his life to the United States.

"Very well," said the Bishop, "I am glad you will not oppose my return to China for the next four years. As for the following General Conference you will be dead and I shall go back to China just the same."

In 1908, on the eve of Bishop Bashford's return to begin the second quadrennium of his work in China, Bishop Earl Cranston wrote this heartening message:

> Soon you will be leaving us for your imperial diocese. The church loves you and trusts you. Your colleagues will follow you with prayer and great desire for your health and success. We believe in you utterly and love you as a brother. We glory in your apostolic faith and courage. We also admire the brave and devoted woman

who gives herself and her part in you to the hazards of your great campaign. May God have you both in his mighty power, and grant you the joy of victory.

Affectionately yours,

Earl Cranston.

Bishop Bashford approached the problems of church administration, not from the point of view of the mere ecclesiastic, but as an educator and statesman. He took the long view, caring more for laying permanent foundations than for immediate results to be tabulated. Bashford rendered no more important service to the Methodist Episcopal Church in China than in lifting it out of a narrow denominationalism. Ardent Methodist though he was, he had a broad catholic spirit which was ever trying to bring all the Christian forces into close and effective cooperation. He was never accused of denominational intolerance. Again and again he insisted that a local denominational interest must be sacrificed for the sake of the larger success of the Kingdom. It was often said by representatives of other Christian bodies that Bishop Bashford belonged, not to the Methodist Episcopal Church, but to the entire Christian Church.

The wise leadership of Bishop Bashford is evidenced in his strong advocacy of the union of all Christian forces. The scandal of the church in all lands has been its disastrous divisions. He saw that the only hope of the redemption of China's millions

was in all the Christian forces making a united impact upon the task. He strongly opposed overlapping in effort. He urged the establishment in strategic centers of union colleges and hospitals in order that they might be adequately supported and the standard of their work raised.

In the early part of 1911 he wrote in his notebook concerning organizing a Christian union university in Peking to take the place of the denominational institutions then in operation:

"We have the witness of history and the testimony of experience as to the wastefulness and the evils of the denominational system in our Christian lands. After prayer and thought I decided to venture out on faith. Hence to-day, March 25th, we held a meeting with representatives of the Anglican Mission, the American Board, the Presbyterian, and the London Missions; and the resolution which I presented in favor of a Christian union university was unanimously adopted. We have either made or marred history to-day. I believe under God we have helped to make it."

Largely through his influence all the Protestant Christian bodies united their separate colleges in Peking, Nanking, Foochow, and Chengtu. The consolidation of the educational work of these different denominations was strongly opposed by some influential men. The differences of judgment between them and Bishop Bashford were radical

but honest. The opponents of union believed that the sacrifice of denominational interests was too great, and the difficulties of joint administration too grave to warrant so radical a change in policy. Bashford urged the necessity of two things: first, of increasing facilities of the Christian colleges; and second, of raising the standard of their work. Neither could be accomplished so long as the different religious bodies were maintaining competing institutions. Besides, he urged that with the standards of the government schools steadily advancing, the Christian schools must give opportunities in no way inferior to the best offered by the government schools. The negotiations to effect this union of these educational institutions extended over a period of several years. It was at last consummated with no breach of personal relations between men who differed honestly in judgment. It is already clearly apparent that this program is full of promise for the extension of Christian education in China. It is interesting to note that the educational policy outlined by the Interdenominational Educational Commission which met in Shanghai in the fall of 1921 is only the development of the program outlined by Bishop Bashford a decade before.

This Commission comprised among other eminent educators and prominent Churchmen, Doctor Ernest DeWitt Burton, President Mary E. Wool-

ley, Professor William Fletcher Russell, Doctor Frank W. Padelford, Bishop F. J. McConnell, President John Leighton Stuart, and Doctor Frank D. Gamewell. After a careful investigation of the educational institutions of China, both government and Christian schools, covering a period of several months, their findings attest the statesmanship of Bishop Bashford in urging the union of Christian forces for the development of the educational system of China. The task of uniting the Protestant denominations of China in educational work was an exceedingly difficult and delicate one. The doctrinal conservatism of some of the churches, the rigid ecclesiastical policy of others, and the spirit of rivalry, always to be reckoned with, made the accomplishment of actual union seem quite hopeless. And yet Bashford showed such breadth of view, such tolerance of the opinions of others, such readiness to yield in nonessentials and withal such evident unselfishness and devotion to the one great task of building up the church of Christ that the union was achieved.

There is a still more important chapter in the story of Bishop Bashford's educational leadership in China. It has to do with his promotion of the work of the China Medical Board. This board is one of the great benefactions of Mr. John D. Rockefeller. In 1914, under the direction of the Rockefeller Foundation, a commission consisting of

Doctor Harry Pratt Judson, Chairman, Doctor Francis W. Peabody, and Mr. Roger S. Greene was sent to China to investigate the conditions of medical education and to recommend measures for promoting medical research and for the more effective treatment of the diseases of the Orient.

In his first interview with the members of the commission, Bishop Bashford presented for their consideration two programs: First, the establishment by the China Medical Board of two or more standard colleges or universities for training men as teachers and physicians in the Medical College, or, second, the cooperation of the board with the mission schools in order to supply well-trained men as medical students. The China Medical Board sent a second commission to China consisting of Doctor Wallace Buttrick as chairman, Doctor William H. Welch of the Johns Hopkins Medical School, Doctor Simon Flexner of the Rockefeller Institute for Medical Research, and Doctor Frederick L. Gates of the Rockefeller Institute for Medical Research. Bishop Bashford laid before the commission the report of the missions during the past four years. He outlined to them his program for raising a million dollars in gold for China during the next four years. He began urging strongly both by voice and pen heartiest cooperation with the China Medical Board in this great educational enterprise. When the plans of the China Medical

Board were first proposed they were viewed by some missionaries with alarm. They feared interference with the educational and medical work of the missions. Bashford urged the cooperation of the missionaries on the ground that it was impossible for them to provide equipment and teachers for thorough scientific and professional courses, and that such educational work as was offered by the missions must be as good as the best. On the other hand, he counseled the China Medical Board to organize its work on such a basis as would not compete with or duplicate the work done in the mission schools. His counsels prevailed with both bodies. This was a notable achievement in public leadership.

In December, 1915, Bishop Bashford sailed from Shanghai to America on the same ship with the members of this commission. In the course of the voyage he held several interviews with Doctor Flexner and Doctor Buttrick and made upon their minds a strong impression. Doctor Flexner expressed to Bishop Bashford the judgment that the work of the missions would stand the closest scientific inspection and that the cooperation of the China Medical Board and the missions was necessary to the highest usefulness of both in China. Bashford promised the board the cooperation of the missions. On shipboard he writes in his journal: "I will thank God in advance for what he

is doing and for what he is going to do through these men."

Following the report of the commission, the China Medical Board authorized the expenditure of seven million dollars for medical work in China. In November, 1920, the Peking Union Medical College was dedicated with appropriate ceremonies. With a magnificent modern plant, splendidly equipped and manned by experts from England, America, China, and other countries, medical training is available in Peking second to none elsewhere in the world.

One of the great problems in Christianizing the pagan nations is correlating the Christian forces. In China there are twenty Protestant denominations doing mission work among four hundred million people. Bashford showed true statesmanship in his strong support of Christian union. In an article on "Christian Literature in China" published in 1905, Bishop Bashford wrote: "It is possible that organic union is not the goal toward which Christians ought to aim. But the leaders of Protestant Christianity in China and the followers of Jesus Christ in this empire will yet furnish an example of practical cooperation, and possibly of federated fellowship which may make the Orient the leader of the Occident in realizing Christ's prayer for the unity of believers."

He was never a narrow denominationalist. He

never promoted the work of the Methodist Church at the expense of the larger interests of the kingdom of Christ. He recognized the individuality of each Christian body and at the same time promoted cooperation with all denominations in the broadest-minded and most fraternal spirit. He believed that the Christian forces of China must present an undivided front. He stood for the development in China of a national rather than a denominational Christian consciousness. At the same time he strongly opposed the organization of a national church. He advocated a world-wide Christian Church rather than national churches.

In 1907 an Interdenominational Conference was held in Shanghai at which there was strong sentiment in favor of the establishment of an independent church for the Chinese. Later a conference was held in Canton at which John R. Mott presided, when the sentiment concerning a national independent church was more divided. The Congregationalists favored independence, while the Baptists and Episcopalians stood for maintaining connection with the home churches. Many of the strong Chinese favored an independent church for China. Bashford opposed both sides, and pleaded for a world-wide church with such organization as would give to the various denominations in China practical autonomy in administering their church affairs. He contended that the establishment of

national churches would militate against the world-wide extension of Christianity, against the spiritual vigor of the mission churches and against a heroic type of piety in the home churches. He contended that Christian union does not contemplate external uniformity of organization, but rather the spiritual union of all men everywhere in the spirit of Christ for the service of humanity. In the Canton Conference he uttered these noble words: "Whatever may be the extent of the union toward which the church is to aim, this union will be achieved more fully and more speedily, if each denomination belts the globe with its membership, its sympathies, and its prayers than if the various denominations are first gathered into national units. The New Testament puts the cross above the flag and not the flag above the cross." Bashford's view prevailed.

The catholicity of his mind finds bold expression: "All federation and cooperation in China must start on the equality before Christ of all the churches. In Christ Jesus there can be no Methodist or Baptist, Roman Catholic or Protestant Episcopal, Presbyterian or Friend, but we are all new men in Christ. The churches must take the best from each other. I hold that we must adopt from the Unitarian greater intellectual hospitality, from the Friend greater spirituality as the result of cultivating the presence of God, from the Meth-

odists their practical genius and their ability to get things done."

Bashford was more than a missionary and church administrator. He was a Christian statesman. For many years he had been a student of international problems. He was particularly interested in the political questions of the Far East. He had unusual sagacity in judging the trend of human affairs. Many of his utterances are almost uncanny in their reliable forecast of national events. He reminds one of the old Hebrew prophets both in the certainty and in the moral conviction with which he speaks. But he never made haphazard guesses. He was a master in gathering information from all sources. He had keen discernment in the appraisal of human values.

No foreigner has had greater influence in the public affairs of China in the last fifteen years than had Bishop Bashford. He was recognized by the Chinese as a scholar and as a disinterested friend. His counsel was frequently sought, therefore, by Chinese officials. He was never a meddler in political matters. He was always judicious in keeping himself above suspicion as a political partisan. These words reveal his attitude: "My interest in governments, in public men, and in national movements, is not in these *per se*, but it is in so observing them that I can learn better how to bring in power the kingdom of God among these

same governments and these same people and to influence these same movements."

In 1905 he attended a meeting of prominent Chinese in Foochow for the organization of the Anti-Opium Association. The officers of this organization told me with much enthusiasm of Bishop Bashford's help in promoting this reform.

Shortly after his election as Bishop in 1904 he called upon President Roosevelt and Secretary Hay and urged their efforts in behalf of a just and humane enforcement of the Chinese Exclusion Act. As early as 1905 Bashford wrote concerning the situation in the Far East: "The danger which now confronts Japan is national pride and worldliness. If she follows in the footsteps of the Master and helps lift up and transform Korea; if she recognizes the need of her own people for Christian purity, Japan will become the Great Britain of the Orient and lead the civilization of the Pacific Basin in the twentieth century as England led that of the Atlantic Basin in the nineteenth century. If on the other hand Japan aims at mere earthly glory and selfish and sensual gratification, her triumphs, however brilliant, will prove as short-lived as those of Genghis Khan and of Alexander. So if China masters a material civilization before she accepts Christ and the gospel she will carry the utilitarianism of Confucius into materialism and worldliness."

In 1909 Bishop Bashford wrote: "The mis-

sionary can no more become the champion of Japan than Isaiah was the champion of Babylon. Probably the prophet must announce both the past punishment of Korea and the future punishment of Japan unless both alike repent. If Japan only had the prophetic vision to see it, and China and Russia and Korea and America and England and Germany, all our interests are identical. I am in favor of our government building a large navy so as to effectively take her part as a policeman among the nations, . . . but with or without the large navy, acting among the nations according to the golden rule."

Bashford's attitude toward the Far Eastern Question is stated clearly in a letter which he wrote to Melville E. Stone of the Associated Press in 1909: "As I see the problem the Japanese must engage in an industrial and commercial struggle with America, Europe, and China for commercial supremacy in the Far East. This is wholly inconsistent with the vast war expenditures which have already badly handicapped Japan for the struggle. A peaceful policy on the Asiatic continent and justice and benevolence in the treatment of the Koreans is infinitely better for Japan than a warlike policy. On the other hand, the Chinese government should not lift a finger in opposition to such a policy on the part of Japan in Korea. In a word, if Japan can now hold Korea through her real service

to the people, she should be allowed to do so. But a peaceful policy will not be possible in the Far East unless Japan surrenders all claims to Manchuria."

Bashford's influence in the early days of the Chinese Republic was very great. His acquaintance with conditions and public sentiment throughout the whole country was reliable. Prominent Chinese trusted information which he gave them even more than they trusted information from Chinese sources. He knew Sun Yat Sen, Admiral Tsai, and the counselors of Yuan Shi Kai, and many others who founded the Republic. He believed that it was not possible to establish immediately a stable democratic government in China, but at the same time, if not hindered by foreign interference, in due time a representative republic would be established with a central government handling all international questions and national measures, and giving to the eighteen provinces a larger degree of autonomy in all matters of local government. Bishop Bashford's keen discriminating judgment of men and affairs is indicated in his early estimate of Sun Yat Sen and Yuan Shi Kai. Sun Yat Sen's subsequent career as a public leader has confirmed Bashford's characterization:

"Sun Yat Sen is a dreamer who imagined that by a move of his hand he had removed the Manchu dynasty and that another wave of his hand would

remove Yuan Shi Kai. While I do not regard him as a malicious conspirator, nevertheless some blunders in action are equivalent to crimes, and the present rebellion brought on by Hwang Hsing and others, but which would not have been possible without Sun Yat Sen's consent, is such a blunder."

He characterized Yuan Shi Kai as "a man of action, courage, and frankness in striking contrast to the great scholar Chang Chih Tung. He is embodied China. He is a Chinese, not a Manchu. Yuan is embodied China in the sense that he has the best qualities of the Chinese in larger measure than any of his contemporaries in public life. He has the Chinese health and strength intensified. Imagine a man of short stature, slightly burly, with a bull neck, the complexion of a farmer, without high scholastic training, but by no means ignorant, of indomitable will and untiring industry and with the business instincts of the Chinese raised to the Nth power, and you have a fair impression of this Honanen soldier and administrator."

In an interview with President Taft in April, 1912, he urged the President to recognize the Chinese Republic, which he promised to do. Mr. Taft put his arm around Bishop Bashford as he was leaving the White House and expressed great appreciation of his work. Then he said with a half sigh: "You and I will have to wait until the next

world for our reward." After Bishop Bashford presented his report on China to the General Conference of the Methodist Episcopal Church in Minneapolis in May, 1912, the Conference by unanimous vote and with great enthusiasm adopted a memorial to the United States government to recognize the Republic of China.

While Bashford was more optimistic concerning the Republic than the conditions of the country would warrant, in the main his judgment of the situation has been confirmed by the events of the past ten years.

A man of visions though he was, he was never an enthusiast. In the early days of the Republic it was proposed to adopt Christianity as the state religion of China. This action was strongly opposed by Bishop Bashford on the ground that it would awaken the antagonism of the other religions of China, and further on the ground that the formal recognition of Christianity by the state would have no moral or social significance to the people. Later it was proposed to adopt Sunday as a day of rest and a legal holiday. Bashford advised against this action because the country as a whole was not yet ready for a religious observance of Sunday and the mere formal recognition of the day would avail little.

The story of Bashford's service as a Christian statesman contains one chapter of dramatic inter-

est. It has to do with his efforts in behalf of the territorial integrity of China at the time of the now famous "Twenty-one Demands" made on China by Japan.

On January 18, 1915, Doctor Hioki, the Japanese Minister, called upon Yuan Shi-Kai and placed in his hands a copy of the Twenty-one Demands. At the same time Doctor Hioki threatened dire consequences if he divulged these demands to any one, and also demanded their immediate acceptance by China. No sooner were the demands upon China reported than Count Okuma began trying to allay popular feeling by interpreting the document not as demands but only as suggestions for future determination. When the report of Japan's threatened aggressions upon China was first received in Washington, the Japanese ambassador to Washington denied that these demands had been made by his government. The report that the demands had been made upon China was sent by the British correspondents to the London press, and was discredited and withheld from publication for two weeks or more. Bashford meanwhile had secured, but not from the Chinese, a photographic copy of the original document. At this juncture Bishop Bashford addressed a letter to Secretary of State William J. Bryan, which is a masterly statement of the issues involved. I quote the letter to Mr. Bryan at length:

Peking, China,
March 12, 1915.

Hon. William Jennings Bryan,
Secretary of State,
Washington, D. C.

Dear Mr. Bryan:

I have in hand a copy of the twenty-one demands made on January 18, 1915, by the Japanese minister to China upon Yuan Shi-Kai. I obtained them confidentially from the very highest sources—not from the Chinese—and under a pledge not to transmit them to anyone, though certainly they are in your hands and I am sure the substance of them has now been published in America. These demands transfer the control of the commercial life of China and in substance the sovereignty of the nation to Japan, while maintaining in form the independence and integrity of the Chinese nation. This will be seen from the following facts:

First, the Japanese government is to own and fully control the new railway lines in the following sections:

a. Southern Manchuria and Inner Mongolia.
b. Shantung, with any concessions which Germany may have secured from China, either open or secret, giving the right for the extension of railways into Shansi and Shensi.
c. Hankow and all the regions surrounding it.
d. Fukien, extending as far south as Swatow in the Kwantung province, and as far west as Manchang in the Kiangsi province.

The territory in which the Japanese government proposes to own and operate the railways extends from Mukden on the north, to Swatow on the south. West-

ward, the territory extends on the north from the eastern boundaries of Manchuria to the western borders of Inner Mongolia, a distance of a thousand miles; in the central part of the nation from Shanghai to Hankow, a distance of six hundred miles; and from Hankow the line runs south and slightly east reaching the coast at Swatow in the Kwantung province, the demands giving the Japanese government the right to construct railways from Nanchang to Foochow and from Nanchang to Swatow. The time of control of this railway transportation in China by the Japanese government is specified as ninety-nine years in the case of some of the railways, while no period whatever is specified for the expiration of this control in the case of other railways.

Again, in addition to the actual ownership and control of these new arteries of trade, not by Japanese individuals but by the Japanese government, the demands specify that China must not grant any concession to any other government or to the subjects of any other government to build or run any railway, or to own or operate any mines within this area, and must not secure any loan from any other government or the subjects of any other government without the consent of the Japanese government. Therefore, any attempt of the Chinese government to escape being commercially throttled by Japan through extension of like privileges to other foreign individuals or governments is made impossible. It is true that the Japanese government does not demand any control of the three or four railways within this area now built and operated under foreign companies, for this would at once bring her into conflict with foreign governments. But the control of the railway and mining concessions, and of all power to borrow money for internal improvements

on all territory surrounding those existing railways, gives Japan the power either to compel these roads to enter into the trust with herself for the exploitation of China's commerce or else to throttle them. It is plain also that western China cannot secure any world market except through eastern China, so that the Japanese government thus controls the commercial life of the nation; and you are well aware that commercial control in these days carries with it the practical control of the life of the people. A corporation enjoying this great monopoly would practically control the nation, and in this case the control is not that of a corporation but of a foreign government, and carries with it the right to police these railway lines, stations, etc., with the soldiers of that government —a right which Japan has exercised in southern Manchuria ever since she assumed control of that railway.

Second, the area embraced in the first specification, viz., southern Manchuria and Inner Mongolia, is thrown open to Japanese settlement. The demands specify that Japanese subjects shall be free to travel, engage in business and manufactures of any kind whatsoever, to erect buildings for trade, manufacture, farming, to lease or own lands, to open mines, and to reside in these two regions—a territory of about 160,000 square miles in area, capable of an increase in population of some twenty-five to fifty million people. But there is not a line in the demands in regard to the abandonment of extraterritoriality upon the part of these Japanese residents. No foreigner in China is subject to Chinese law. Any foreigner committing a crime must be arrested and tried by officials and under the law of his own country. Hence, this provision enables Japanese residents to carry Japanese law and Japanese administration of the law to every

part of Manchuria and Inner Mongolia, thus completely overthrowing Chinese sovereignty in this region.

Third, the Japanese government, ostensibly for the purpose of effectively protecting the territorial integrity and independence of China, demands that the Chinese government shall employ "influential" Japanese advisers in financial, political, and military affairs. Thus not simply the financial control of China, but all political and military affairs are to be put under Japanese advisers. In addition to the Chinese government being compelled to accept Japanese military advisers, the demands specify that China shall purchase "fifty per cent or more" of all her munitions of war from Japan, or else that Japan shall establish in China a jointly worked arsenal in which Japanese experts shall be employed, and Japanese material used in supplying munitions of war for China. You see how impossible it will be under these conditions for the Chinese government to throw off the military control of Japan.

Finally, the demands mention that frequent conflicts have arisen between Japanese subjects and policemen. On account of these difficulties the police departments of "important places" shall be jointly administered by Japanese and Chinese; or else the Chinese police departments of these "important places" shall employ "numerous Japanese" for the purpose of organizing and improving the Chinese police service: the ostensible object of this clause being to prevent conflicts between Chinese and Japanese citizens. The only limit to Japanese police cooperation being "important places," every place in China which becomes important by virtue of these possible conflicts of authority may thus be subjected to the joint control of Chinese and Japanese police officials, while the au-

thority to organize and improve the service clearly puts the Japanese in control of the police service.

I am sure that you will agree with me that while in form these demands maintain the independence and integrity of China, in substance they transfer the sovereignty of the nation to Japan.

Some Americans may say that the United States deeply regrets the overthrow of Chinese nationality by a rival government, but that the United States is not concerned save as a friendly neighbor in the maintenance of Chinese sovereignty. But you can easily point out the error of this conclusion. So long as the integrity of China and the Open Door are maintained, then whether China charge five per cent upon imports as at present, or whether the tariff rises to ten times that amount, it applies equally to the imports of all other foreign nations and leaves the United States upon an equality with every other nation in winning her fair share of the foreign trade of China. But if Japan, who herself is a manufacturing rival of the United States, secures control of China, she inevitably secures for her subjects the advantages over outside competitors, and we shall thus lose our fair share of the foreign trade of China.

Commercially, the United States is no longer independent of the rest of the world. Our foreign trade in 1913 amounted to $4,538,000,000. If this amount were taken annually from the products of the American people, many of our industries would be paralyzed and many of our workmen out of employment. The maintenance of our prosperity is essential to the growth of our foreign trade and the growth of our foreign trade is essential to the growth of the United States. . . .

All arguments to the effect that this foreign trade with

China will be greater under Japanese control concede our first contention of Japan's purpose to control China; and rest upon the further assumption that there is no commercial advantage accruing to a nation from its control of another nation—an assumption which neither the United States nor any other government ever has conceded. Any administration which fails to face the conditions now confronting us on the Pacific and fails to preserve the opportunities for the commerce of the United States with China will be condemned to shame and contempt by the future historians of the United States.

Moreover, we have an historic policy in regard to the Pacific Basin. Anson Burlingame in 1868 made the treaty between the United States and China which admitted China into the family of nations. It was the influence of this treaty and the determination of Great Britain to stand with the United States upon it which led Sir Michael Hicks-Beach to write, January 17, 1898: "The government of Great Britain is absolutely determined, at whatever cost, even if necessary at the cost of war, that the door of China shall not be shut." It was the adherence of Western nations to this principle which led Secretary Hay to secure in 1900 a treaty signed by every leading nation in the world pledging them all to respect the integrity of the Chinese Empire and to maintain the Open Door. It is not to be wondered at, therefore, that in March, 1901, when Russia was concluding a bargain with China for the occupation of Manchuria, Secretary Hay protested against the conclusion of any agreement between any foreign nation and China which in any way affected unfavorably either of these principles. Again, Secretary Root, November 30, 1908, secured a firm agreement between the United States and Japan to preserve

the integrity of China and the Open Door, and a further pledge that in case any complication arose in China neither Japan nor the United States would take any step without frank and full discussion with the other. We are not advocating the grasping of any privileges or opportunities by the United States in China which are not equally open to the other nations. But the maintenance of our historic policy in favor of the integrity of China and the Open Door is an absolutely essential condition for equal opportunity for our commerce in the Pacific Basin.

Again, the Alaska Purchase gave us a line of islands with open ports free from ice during the winter, and of sufficient size to accommodate the largest navies of the world, all the way across the northern border of the Pacific from the United States to within 750 miles of Asia. Moreover, the distance from San Francisco to Tokyo is 243 miles shorter by this route along the Aleutian Islands than by what appears upon the map to be a straight line between these two cities. Harold Bolce says of Dutch Harbor, Waterfalls, Constantine Bay, Lost Harbor, Baldwin Bay, and Glory of Russia, that these splendid harbors—of inestimable value for trade upon the Pacific—may prove in the twentieth century the greatest geographical discovery of the nineteenth century. The acquisition of Hawaii, the key to the Pacific, was another step taken toward the maintenance by the United States of a strategic position in the Pacific Basin. Once more, the Philippine Islands fell into our lap in 1898 without any planning upon our part and when we little dreamed of their value for strategic purposes upon the Pacific. If we grant the Filipinos independence as soon as they are prepared for it, as we expect to do, nevertheless our historic connection with them and the service we are render-

ing them, and our probable future relations with them, especially if we keep a single port among them, must in the end contribute to our commercial and political influence in the Pacific Basin. Finally, the completion of the Panama Canal gives even the eastern coast of the United States a geographical position 3,000 miles nearer Japan and China than the seaports along the western coast of Europe; and just as trade between the western world and Asia made Venice, made Spain, and has contributed to the greatness of Britain, so trade in the Pacific Basin will make the great nations of the twentieth century and after.

Rising to higher moral considerations, surely the United States is acting in the best interests of China in quietly but firmly protesting against her absorption in Japan; and China though weak to-day will be an exceedingly powerful factor before the century is half through. Hence, Chinese friendship will add immensely to the moral, financial, and political influence of the United States during the twentieth century. Gratitude exists among nations as well as among individuals; and the gratitude of this truly great people, numbering more than a fifth of the human race, may become a priceless asset to us in the centuries to come.

Moreover, the United States is acting quite as truly in the best interests of Japan as of China. It is simply impossible for Japan long to dominate by military force a population seven or eight times as numerous as her own and, man for man, quite as strong as her own people. I made a trip of between three and four thousand miles in China at the outbreak of the revolution in 1911 and also at the outbreak of the second revolution or rebellion in 1913. On the first trip, out of perhaps a thousand judg-

ments expressed by Chinese, I found only one person favoring the Manchus. On the second trip, out of almost a similar number of judgments expressed by Chinese, I found only one favoring the second uprising of Hwang Hsing and Sun Yat Sen. Subsequent events amply confirmed the judgment formed by these two trips. I have just completed another four months' trip of China. The Chinese are eagerly discussing the situation with Japan, and on this trip not a single person favored Japanese control. On the contrary, every Chinese expressing an opinion was willing to fight for China's integrity and independence. History confirms this conviction of the impossibility of Japan placating the Chinese. Formosa, occupied by Japan in 1895, is not yet pacified. The Chinese started over fifty rebellions for the overthrow of the Manchus, one of them, the Taiping Rebellion, costing over twenty million lives, and all of them costing probably the lives of over a hundred million persons. Two thousand years of Chinese history shows a war upon the average every fifteen years, and the Chinese will not surrender their independence to Japan without many, many, many uprisings and revolutions. Thus the universal sentiment of China to-day and the history of China lead to the strong conviction that Japan can never succeed in pacifying China by force.

The indebtedness of Japan in proportion to her wealth is sixteenfold heavier than the indebtedness of the United States. It was the pressure of this indebtedness and the danger of revolution, unrecognized by the world but very real, which led to Count Okuma's recall to office after eighteen years of retirement. It is simply impossible for Japan to exploit China without a large increase of her army, involving an increase of this indebtedness. Even

should the present Administration, out of false sentimentality instead of real friendship for Japan, fail to warn her of the seriousness of her proposed demands upon China, future administrations of the United States and the other governments of the world at the close of the present struggle as well as constant uprisings in China will make impossible Japan's permanent maintenance of the authority she is now trying to seize in China through secrecy and threats of force. Moreover, Japan's true policy in the Far East is to strive to gain the commercial and industrial leadership in the Pacific Basin in the twentieth century as Great Britain gained the commercial and industrial leadership in the Atlantic Basin in the nineteenth century. Japan should also aim at intellectual leadership in the Pacific Basin similar to that which Greece secured in the Mediterranean, only she ought to aim at such leadership through the arts and applied sciences rather than through philosophy. We believe that the Japanese are capable of philosophic leadership in the Pacific Basin. Leadership in the three directions of commerce, of intellect, and of philosophy will make Japan one of the greatest nations upon earth. But leadership in any one of these directions is clearly impossible through any attempted military control of the Chinese nation. We believe also that the Japanese leaders and the Japanese people are essentially a reasonable people, and that they are capable of a scientific estimate of their possibilities and limitations. A firm policy at the present time will conserve interests of priceless value to humanity and will win lasting renown and the just gratitude of posterity for the statesmen who maintain it.

Cordially yours,

J. W. Bashford.

A letter on the same subject addressed to President Woodrow Wilson is the courageous utterance of a prophet-statesman:

Peking, China.
March 12, 1915.

His Excellency Woodrow Wilson,
President of the United States,
Washington, D. C.

Dear Mr. Wilson:

You were kind enough to ask me in 1911 to write you about Chinese matters of interest to the United States. I am sending by accompanying mail a letter to Secretary Bryan which I hope you may read. I add this word about missions because you and Mr. Bryan appreciate mission work.

In the very nature of the case every American missionary, Catholic and Protestant, sympathizes with the Chinese Republic in its desire to preserve its independence and integrity. Indeed, while our missionaries are not preaching politics, our usefulness with the Chinese would be immediately at an end if they felt that we were out of sympathy with their aspirations to preserve their national freedom and independence. The Japanese government understands that all missionaries, and especially Americans, whether they express it or not, feel in their hearts hostility to any effort on their part to secure the control of China by threats of force. Christianity inspires individuals to be loyal to God rather than to men, and to contend for freedom to worship him according to the dictates of their consciences. Such convictions necessarily are in conflict with any attempt at military dictation to a nation by an alien government and race.

All we beg you to do is to notify the Japanese government of your anxiety over her negotiations with China, of your expectation that she will not press by threats of force conditions upon China compromising her dignity as a nation or in any degree infringing upon her sovereignty, and assuring Japan in the most friendly spirit but with absolute frankness that any conditions extorted from China now in regard to exclusive control by Japan of all new railways, mines, and internal improvements in China and also demanding freedom of residence in parts of China without the surrender of extraterritoriality by the Japanese, and the joint control of Japan and China of the Chinese police in important places, must seriously affect the trade and political relations of other nations with China, and in the very nature of the case must therefore come up for revision at the close of the present European War. In view of the fact that Japan and the United States are five thousand miles apart, and especially of Japan's heavy national debt, we do not believe that such a firm but friendly note can possibly involve war between the two nations.

In case our appeal to you fails, which seems incredible, it can fail only through your conviction that our people are unwilling to see you put forth any effort to guard American interests and the interests of humanity in the Far East. In that case, greatly as we dread appearing in print upon any subject which may appear controversial, we are willing to assist in all possible ways in letting the American people know of the events which are transpiring in the Far East. Our people have a right to this knowledge and we shall be unwilling longer to stand idly by and see consummated plans which will bring to naught that for which we have given our lives and that

which we count dearer than life itself. Nor can we remain dumb oracles and witness this national outrage of Japan upon China. An influential body of China's missionaries are willing to state the facts, thus clearing our consciences before God and man, and to leave the consequences with Him who controls the destinies of man and of nations. We feel sure that you sympathize with us, that you share our conviction that the Christian religion has a great mission among the millions of China, and that you will do your utmost to prevent at once an outrage upon China and the bringing to naught of mission work in this land.

Cordially yours,
JAMES W. BASHFORD.

Some well-informed Chinese, also prominent foreigners, did not agree with the interpretation which Bashford from the outset placed upon "The Twenty-one Demands." Subsequent developments, however, soon revealed the accuracy of his judgment of the situation. Bashford at once began writing letters to influential Americans at home urging them to lay the situation before the Secretary of State and President Wilson. He also sought to impress upon Japanese leaders the fact that the highest interests of Japan would be saved and priceless interests of humanity would be conserved by Japan's respecting the territorial integrity of China. While he was trying to arouse his own country to protest to Japan against her threatened aggressions in China, he was earnestly

counseling Yuan Shi Kai, through Admiral Tsai, to delay the negotiations with Japan until the foreign governments were more fully apprised of the situation, and to refuse to sign any demands which would compromise China's sovereignty. From the very beginning Bashford urged in the most emphatic terms the territorial integrity of China. At the time that England was cementing her compact with Japan, she gave notice to China that she must make terms with Japan. The only terms that Japan would accept were that she should remain in Manchuria. September 29, 1914, Count Okuma assured Bishop Bashford and others in an interview that Japan would make no aggression on China while he was premier. Bashford interpreted the twenty-one demands as a betrayal of Count Okuma's pledge, and as duplicity on his part in yielding to the military party in Japan. At the same time he was making false statements to the public concerning the demands of Japan. When Admiral Tsai, secretary to Yuan Shi Kai, heard that Bishop Bashford with Bishop Roots had drawn up a paper signed by leading representatives of the American Episcopal, Baptist, Presbyterian, Congregational, and Methodist Churches in China, and that he had also urged Doctor Paul Reinsch, the American Minister in Peking, to press upon Sir John Jordan the impossibility of Great Britain's going to war for Belgium and at the same time

tolerating an outrage on China, Admiral Tsai grasped the Bishop's hand and said: "I want to thank you in behalf of Yuan Shi Kai and of China, and to assure you that nations as well as individuals are capable of gratitude."

At this crisis Bashford was requested by the Chinese government to go to Washington and to lay before the United States government the situation. He was offered ten thousand dollars gold for his expenses. He declined to accept the money or to represent the Chinese government. He disclaimed any desire to exercise political influence or to meddle in the affairs of state. He was in China as a Christian minister. When his advice was sought, he plainly declared his judgment concerning the policy demanded by international justice and the interests of the common people.

In the spring of 1915, upon the urgent request of the Board of Foreign Missions of the Methodist Episcopal Church, Bishop Bashford returned to America. Immediately upon his arrival in New York he went to Washington for an interview with Secretary of State William J. Bryan and President Wilson. Here he learned that the Japanese minister had assured Secretary Bryan that the promise made by the Japanese government to suspend Group V of the Demands meant that his government would not again urge these demands upon China. Bashford called Secretary Bryan's atten-

tion to the fact that while Japan had promised to abandon the demands, the written agreement used the word suspend. Bishop Bashford's interpretation did not question the good faith of the Japanese ambassador, but it did question the sincerity of the Japanese government as represented by Count Okuma and the militarist party.

In view of Great Britain's attitude and of the preoccupation of the Western nations in the World War, in view further of the political chaos existing in China, and the consequent helplessness of the government and the intrigues of the militarists in Japan, there was imminent danger of China's yielding to the demands of Japan and forfeiting her territorial sovereignty. Bashford's service was in interpreting immediately the meaning of the twenty-one demands, in seeking to arouse the American government to the gravity of the situation; while at the same time he was trying to encourage and steady the Chinese to resist further aggressions. At no time did Bishop Bashford become a Chinese partisan. His dealings with Chinese, Japanese, and American officials alike were on the high plane of statesmanship free from racial and national prejudice and actuated always by the spirit of Christian good will.

But Bishop Bashford's claim to the title of statesman rests not so much upon his political sagacity as upon his moral insight. The moral quality of

every decision or deed was to him the determinative consideration. When the issues of the World War became clearly moral, he boldly declared that President Wilson's policy of neutrality was impossible. Like the old Hebrew prophets, he believed in the strategy of the stars; he saw the moral principle in national events; he discovered divine providences in the weltering confusion of the times; where others saw only chaos he discerned the steadily unfolding plans of God.

With an inextinguishable faith in the principles of the spiritual kingdom, Bashford wrote in 1916: "Militarism, whether in the form of a German army, or a British navy, or a French Napoleon—militarism, either as Japanese Shintoism or Russian autocracy, or the white race's claim to dominate the globe, is doomed under a divine providence in which God has made of one blood all the nations of the earth. The human race cannot rest either in the political anarchy of the extreme pacifists, or in the political and industrial despotism of the extreme advocates of efficiency."

To know what Bishop Bashford actually wrought in the remaking of China one must be able to estimate unseen values. His efforts in behalf of the national integrity of China are of secondary importance in comparison with his heroic and prodigious labor for the social uplift and the spiritual awakening of the people. In the fourteen years he spent in

China he traveled throughout all the provinces over one hundred thousand miles, visiting the churches, schools, and hospitals, and studying the life of the people. During this period his work in behalf of China required him to return repeatedly to America. He averaged during these fourteen years in the Orient twenty-five thousand miles a year, or a total of three hundred thousand miles. He was active in promoting the opium reform, and for many months was active in the work of famine relief.

He appealed through the Associated Press for a day of prayer for China in 1913 which created deeper sympathy for the Chinese Republic throughout the Western world.

In addition to a voluminous correspondence he wrote for publication over two hundred articles for the press covering various phases of Christian work in China. During this period of his residence in China, he also wrote: *God's Missionary Plan for the World*, *China—an Interpretation*, *The Oregon Missions*, besides the manuscript copy of a Life of Christ. He wrote fifty-four volumes of notes describing his travels, work, interviews with public men, and reflections upon his reading. During his travels in America, he was preaching or lecturing almost daily trying to arouse the church to her missionary opportunity and to lay China upon the heart of America. The church will not soon forget

the story of his devotion. In his notebooks and in the reminiscences of missionaries and native Christians all over China we have a story of heroic faith, unselfish devotion, holy living, and great achievement unsurpassed since the days of the apostle Paul.

CHAPTER VIII

THE AUTHOR

The literary work of James W. Bashford comprises six substantial volumes and more than two hundred pamphlets and articles published in periodicals.

His first book was a small volume which appeared in 1903, entitled *Wesley and Goethe*. It was dedicated to the class of 1903 of Ohio Wesleyan University. It is a sermonic study in religious biography. The author traces the spiritual development of Goethe as the apostle of modern culture and of Wesley as the apostle of Christian experience. Some students would question Bashford's interpretation of Goethe's work. The comparisons which he makes in this character study are sometimes colored by the sermonic urge. But as an outline of the main features of the life and struggle of Wesley and Goethe for spiritual perfection and as an appeal for self-culture and Christian faith as the only solution of the problem of life it is a noble utterance.

In 1908 he published a little volume of one hundred and eighteen pages entitled *China and Methodism* in which he presented in a vivid form

the outstanding facts concerning China which would naturally enlist the interest of the American church in Christianizing China. His pamphlets on *The Awakening of China* sought not only to put China on the map of Methodism but on the heart of Christendom.

The inspiration of a little volume entitled *God's Missionary Plan for the World* came to Bishop Bashford after reading R. F. Horton's *The Bible a Missionary Book*. The discussion gives a clear understanding of the magnitude and the significance of the missionary program. Bishop Bashford traces the indications of the Divine purpose through the Old and New Testaments in the evangelization and Christianization of the whole world. He interprets the Christian missionary enterprise as a vast human undertaking requiring the consecration of wealth and the leadership of thoroughly trained missionaries, who are endowed with the infinite resources of the Divine Spirit. In the closing chapter, on "The Divine Providence and Missions," we see the mind and faith of Bashford at their best. Surveying the actual workings of Christianity in pagan lands, in the satisfactions of the missionaries, in the transformation of the lives of the followers of Jesus Christ, in the social and political changes, and in the world movements that are making mightily for the spread of Christianity, Bashford gives an inspiring vision of "the divine

sweep of the kingdom of heaven on earth and the unfailing promise of God." Considering his heavy administrative duties as college president and bishop and his voluminous correspondence, Bishop Bashford's literary output is amazing. The titles of representative published articles indicate the variety of his studies and the versatility of his mind.

The True Church 1888
Problems of the Twentieth Century 1895
Christianity and Education 1891
The Bible and Woman 1889
Does the Bible Allow Woman to Preach? ... 1879
A Romance of Missions 1888
The Lord's Day and the World's Fair 1892
The Admission of Women to the General Conference 1895
The Preacher 1900
National Churches or World-Wide Denominations 1918
The Supreme Task in This Century of the Churches of the Reformation 1916
Political Problems of the 20th Century 1917
How to Promote a Revival 1904
Comparative Results of Mission Work in China 1904
Union of Methodists in Japan 1904
First Impressions of China 1904
The Church's Opportunity in China 1905

A Trip on the Yangtse..... 1904
Giving as a Part of Worship..... 1909
Denominational Policies in Their Relation to Mission Work..... 1914

The most important literary contribution of Bishop Bashford is *China—an Interpretation,* a volume of six hundred and twenty pages published in 1916. Early in his residence in China he conceived the idea of this book, which was completed after twelve years of exhaustive study and prodigious labor. The book is recognized both by Chinese and foreign scholars as one of the most reliable sources of information concerning China. In every list of a dozen valuable books on China, *China—an Interpretation* has a place.

The purpose of the writer is unique in this respect. He sought not simply to gather reliable information concerning China and her people by thorough sifting of facts and wide comparative studies, but also to interpret the facts, so that China might be better known both by the Chinese themselves and by the world. The author set out not as a partisan to confirm certain theories about China, "not to discover in the Chinese what we wish were true, but rather to recognize those dominant characteristics, those fundamental traits of Chinese character with which the rest of the world must reckon."

Confidence in the trustworthiness of this book is reassured when we discover that it is not the hasty product of a few months of superficial observation, but is the growth of twelve years of residence in China, of one hundred thousand miles of travel in the Orient, of numberless conversations with Chinese and foreigners, of the reading of more than five hundred volumes on China, and of long and thorough study of the problems of the Far East. The book deals with the facts concerning the industrial, commercial, and educational life in China, the literature and law, the philosophy and religion of the Chinese, the political history and the present relations with other nations in the Orient, and the influence of Western civilization. Throughout this endeavor to interpret the problems of the Pacific Basin to Western peoples Bishop Bashford's work evidences no trace of national partisanship, but rather a fair-minded, judicial attempt to face the facts without exaggerating defects and to set forth the fundamental principles of human development, which, according to the writer, lead up to Christ as the only final solution of the problems of the Chinese. Believing, as Putnam Weale puts it, that "the Chinese question is the world question of the twentieth century," Bashford has sought to give such an understanding of China—socially, politically, economically, and religiously—as will make for better international relations, and for the

advancement of the Chinese toward their providential goal. The picture which the author gives of the physical resources of the country, with its four hundred and seventy-eight species of plants, limitless coal and mineral deposits, fertility of soil, vast population of good-natured, industrious, ingenious, resourceful people, with such conservatism toward their institutions and tenacity of ideals as to have maintained a distinctive civilization for more than three thousand years, is most impressive. Bishop Bashford gives a keen analysis of the economic conditions of the country, of the shortcomings of the Chinese educational system, of the collapse of stable government, of the barrenness of their religion, and of the awakening of a new national consciousness through the influence of Christian ideals and Western civilization. His exposition of the moral philosophy of Confucius, of the paralysis of China's civilization for two thousand years under the dead hand of Taoism and Buddhism, is most illuminating. The reader is never bewildered or lost in a tangle of philosophical speculations, but is guided in making an honest, intelligent appraisal of the religions of China from the actual life of China.

The closing chapters of the book, "China and Japan," "China and the United States," "China and the World," read like a romance in the light of the international developments since they were

written. The author is neither anti-Japanese nor jingoistic American, on the one hand, nor, on the other, a visionary internationalist. With thorough knowledge of the economic conditions and the political situation, with true statesmanship and lofty idealism, and with the Christian philosophy of history, he sets forth the solution of the problem in the following measures: first, introduce Christianity into China as rapidly as possible; second, develop her natural resources through the applied sciences; third, adopt just and wise regulations of immigration to America; fourth, "by Christian conduct and service assure the people of every land of the desire of the white races not to exploit them but to serve them." In short, the conclusion and vital message of the book is that Christianity is not only practicable but is the only solution possible of the problems of the East and the West.

The Oregon Missions, published in 1918, was Bishop Bashford's last book. It represents thirty years of study and painstaking research for original sources of information concerning the acquiring of the Oregon Country by the United States and its early settlement. The result of this long interest in the early history of the Northwest territory is a distinct historical contribution, characterized by fairness in judgment, historical accuracy, and dramatic interest.

The beginning of this book was an address on

"A Romance of Missions" given in Boston in 1882 and later published as a tract which had a wide circulation. At that time the young preacher was fascinated by the story of the yeomen-like work done by Marcus Whitman and the early missionaries in behalf of the Christianizing of the American Indians, also in their efforts which led to determining the boundary line between the United States and Great Britain from the Rocky Mountains to the Pacific Ocean. Bashford's further study of the subject led him to the conclusion that there were other actors in this historical drama that had not been duly recognized. Chief among these was Jason Lee, who preceded Marcus Whitman to Oregon by two years, and a company of missionaries of the Methodist Episcopal Church. The writer traces with utmost fairness the story of the contribution made to the development of the great Northwest territory by the Hudson's Bay Company, the Roman Catholic missionaries, Doctor McLoughlin, who represented the British government, Doctor Whitman and the settlers who accompanied him, and by Jason Lee and the missionaries of the Methodist Episcopal Church.

The portraits of three noted pioneers in early American history—Dr. John McLoughlin, Marcus Whitman, and Jason Lee—make a notable contribution to biographical studies. Across the pages of *The Oregon Missions* we follow these gal-

lant and heroic figures who determined the type of the civilization of the Northwest territory. Here is a striking exhibit of the statesmanship of Christian missions. Jason Lee and Marcus Whitman with their followers went to Oregon, a journey of four and a half months from the city of Washington, not as pioneers to develop a new country but as missionaries to convert the American Indians to Christianity. They soon discovered their larger task of laying the foundations of a great Christian empire. Here also we trace the international struggle for the possession of the Northwest section of America, which resulted in giving to the Northwest a strategic position in the Pacific Basin.

The author narrates the touching story of the appeal of four American Indians on the streets of St. Louis for the white man's Book of Heaven and how this led to the founding of the Oregon Missions; how, under the administration of the Hudson's Bay Company and Doctor John McLoughlin, a just division of the territory between Great Britain and the United States was made, thereby preserving peace and advancing civilization; how the ultimate failure of the Roman Catholic Missions among the Indians determined that the civilization of the Northwest territory should be in the interest of liberty; how Marcus Whitman made a provisional government possible by leading a great migration to Oregon; how the Methodists,

under the leadership of Jason Lee, became the founders of a great state larger than New England, with a milder climate, with unsurpassed harbors, and with boundless possibilities; how this great territory was saved to the United States. From the first page to the last this book is the story of a struggle in which all the complex forces of civilization are guided by a Divine Providence in bringing the whole Pacific Coast under the control of the English and American peoples, both speaking the same language and governed by the same ideals in the establishment of a Christian civilization.

Bishop Bashford in *The Oregon Missions* has not only made a valuable historical contribution, and rekindled the flame of missionary devotion and true patriotism by the heroic stories of Whitman and Lovejoy, of Madame Dorion and Jason Lee; he has also performed the greater service of showing that the philosophy of history which leaves God out is utterly false. "The only key to human history is the divine Providence."

The literary style of Bashford is the man. His language was always clear, direct, forceful, and dignified. His diction revealed wide reading and a discriminating literary taste. There was no difference between his speech and writing. Both his public utterance and written page are characterized by a swift progress in thought which carries one forward by its own momentum. He is utterly free

from literary tricks. He had the fine art of concealing his art. There was a certain loftiness in Bishop Bashford's mind which never allowed him to descend to the cheap or the colloquial in speech. And yet his language is never stiff or stilted. Every page is aglow with interest and burdened with some message. The charm of his literary style was in his kindling personality.

CHAPTER IX

THE MAN AND HIS MIND

THERE were certain mental traits which were as characteristic of James W. Bashford as were his gait and gestures. The first was his mental eagerness. From every person he met in conversation, from every book read and from every place visited he sought for some new fact or insight. His insatiable desire for knowledge would not let him rest. He read widely and rapidly and with rare ability appropriated the gist of every book for his own uses. His counsel to a missionary who had just arrived in China was: "Read at least one-half hour every day for your own personal benefit with as much fidelity as you read the Bible." His mind was always taut with attention. It was his habit to discuss with another at the first opportunity the subject of his reading or study and thus clarify or confirm his own impressions. By his mental alertness, wide range of reading, and thorough assimilation of what he read Bishop Bashford became one of the most versatile-minded men. It may truly be said of Bashford as J. Richard Greene said of himself: "I know what men will say of me when I am dead: They will say, 'He died learning.'" Bishop Bashford lived and died learning.

Another mark of Bashford's mind was his intellectual honesty. His thoroughness as a student was inspired by his sense of fairness with himself. He wanted all the facts available before forming a judgment. Writing of the formative influences of his college days, he discloses his literary method: "I found in the writings of Demosthenes more facts than in any other ancient writer, and that his skill as an orator consisted chiefly in marshaling and interpreting these facts." A mannerism in speech reveals his habit of mental integrity. He often prefaced his utterances with the statement: "I am inclined to think." He was sometimes accused of shifting his position or of being inconsistent with himself. The charge was true. But his changed views came not as the result of mental indecision or from external pressure; always from new facts or light which made his previous position untenable. As one said of Gladstone it was true of Bashford, he was sometimes inconsistent with himself in order that he might be intellectually honest. His mind was singularly free from prejudices. He never hesitated in acknowledging his own mistakes. He approached every question with the utmost openmindedness, bent only on one thing—knowing the facts. An intimate friend in the School of Theology said of Bashford: "He is so determined to find solid ground for his views, if he can find no authority for his position, he preaches a sermon on

the subject and quotes from the sermon to support his thesis." This exaggeration indicates his mental habit at the very beginning of his ministry. As an administrator, whether as president of the college or as bishop of the church, his attitude was thoroughly fair. When he must adjudicate his one question was always: "What are the facts in the case?" He sought for facts instead of selecting them. The Chinese said of him, "He listened to the Chinese just the same as to the foreigners. He was fair to both." A student in the university with a doubtful record was called before President Bashford. Reporting the interview he said: "Prexy can find out everything about you sooner than anybody I ever saw." His utterly frank mind was a searchlight seeking for truth everywhere. Men differed radically at times from his judgment, but they rarely questioned his fairness. He was sometimes hasty in judgment, but was always ready to revise his judgment in accordance with new facts. When woman suffrage and prohibition were unpopular causes he was an ardent advocate of both. Thirty years before women were accorded equal privileges in the church Bashford forcefully contended that they should be admitted to the counsels of the church and also licensed to preach. When political partisanship and selfish nationalism were dominant in America, he fearlessly pleaded for a true internationalism. He was unafraid to hold any position

where honest thinking would lead him, and he was alike unashamed to change his views whenever the facts demanded.

The mind of Bashford had a philosophic bent. He was always seeking to relate facts through some organizing principle or fundamental law. He had a telescopic kind of mind which swept the vast ranges of life and could not rest satisfied in details or facts until he saw them as a part of a system of things. I do not mean that he was a theorist or that his primary interest was in speculative questions. His foremost concern was life. He sought to interpret life. His constant effort was to bring every doctrine of religion or of politics to the test of life. With him the validity of every truth and the sacredness of every institution depended upon its working in the actual experience of men.

We are always impressed by the freedom of his thinking. He approaches every subject with open-mindedness, in fearless and reverent quest for the truth. While his convictions were positive his views were never congealed. He set no ecclesiastical or conventional bounds to his thinking. At the time of the beginning of his ministry religious thought was quite confused by the doctrine of evolution. Many were in mental panic. A materialistic interpretation of Darwin's teaching, the philosophy of Herbert Spencer, and a rigid literalism in interpreting the Bible were alike hostile to a rational faith.

Bashford, unafraid, set out to master the literature on the subject of science and religion. He read widely the writings of Darwin and Huxley, Wallace and Spencer. His studies in philosophy had led him to the insight that the facts of life presented by physical science and the interpretation of those facts by philosophy and religion were two entirely distinct fields. The scientist may speak with authority in the field of physical fact or phenomena, while the philosopher and the theologian must answer the question as to the meaning of the facts for life. He further came to the clear insight that the theistic interpretation of the doctrines of physical science affords a rational standing place for faith, and thus evolution may be made an ally instead of a foe of the Christian religion.

Books like Andrew D. White's *Conflict of Science and Religion* and Henry Drummond's *Natural Law in the Spiritual World* indicate the trend of the religious thinking in the last quarter of the nineteenth century. Bashford did not hesitate to accept the findings of science even though they were contradictory to traditional orthodoxy. He seized the principle of evolution and through it discovered a more wonderful God, a more majestic Christ and a more dynamic faith. "He harnessed it to practical uses and made common men feel the glory of the world with such a principle in it."

Later, when the question of higher criticism

began to agitate the church in America, Doctor Bashford showed the same intellectual freedom and stability. Some became harebrained radicals discrediting the divine revelation in the Scriptures; others ranting "defenders of the faith," trying by all sorts of mental jugglery to save the Bible from its enemies. Accepting the fundamental hypothesis of modern scholarship concerning the literary and historical make-up of the Scriptures, Bashford found in the Bible an ever greatening revelation of God. He welcomed every discovery of the scholars, firmly believing that new light was to break forth from the Word of God. When the Revised Version of the Scriptures was first published he preached a sermon urging its general use in the interest of a fuller understanding of the Bible.

Concerning the case of Professor H. G. Mitchell of Boston University, who was tried for heresy, Bishop Bashford wrote in 1905: "I am only sure of two points: in the first place I do not want to see scholarship throttled and the results of reverent painstaking study despised in our church at the cry of ignorant bigots. On the other hand the heresy agitation at the present time which will serve to divert the church from evangelistic effort at home and from the evangelization of the world will be exceedingly unfortunate. I believe with a little care our church will make its transition from the older view of inspiration to the newer and truer

view without a crisis. Surely such a result would have the blessing of the Lord." When informed of Doctor Borden P. Bowne's acquittal after his trial for heresy in New York, Bashford wrote: "I rejoice in Doctor Bowne's acquittal. The Lord rules."

In the latter part of his administration as President of Ohio Wesleyan University complaint was made by some Conference visitors concerning the teaching of some members of the faculty on questions of science and religion. He advised the teachers under criticism to exercise care in the treatment of debatable questions, but at the same time informed both the board of trustees and the faculty in unqualified terms that he wanted it understood that the university stands officially for progress.

The trend of his thinking is indicated by his reflections after reading Professor James' *Pragmatism* recorded in his notebook: "Finished Professor William James' *Pragmatism.* The controversy over this new philosophy is a tempest in a teapot. What is true is obvious, what is new is largely not true. James takes one of the methods by which truth is tested—the method of experiment—and elevates it into the entire process. He tries to guard the method by making what we think is helpful to us really correspond with the actual results, or unconsciously makes what is 'workable' correspond with experience of the race. The whole

subject is better treated by Kant in his *Critique of Pure Reason*. To say that whatever is of value to me is true is a cheap short cut to truth and will permit any amount of self-indulgence in the name of philosophy. No, man is an intelligent being in a rational universe. This is the presupposition of all science and all philosophy. Christian truth often transcends but it never contradicts human reason. I will not, therefore, dismiss reason at the gateway of theology. And if theologians thrust upon me a dogma which not simply transcends but which contradicts reason, then, in the name of an intelligible universe and of the God from whom I derive my reason, I will reject it."

Another characteristic of Bashford's mind was poise or balance. Every subject, every interest or duty was set in its true perspective. However absorbing any local interest might be, however ardent his advocacy of any cause, it was always lifted into the light of a large perspective. He had a keen sense in discriminating between vital principles and nonessentials in faith and conduct. His intellectual sobriety did not allow him to raise one doctrine, however important, into such prominence as to make it the all of the Christian faith. The breadth and the charity of his teaching is a constant rebuke to the intolerant religious faddist and the doctrinal propagandist. And yet no one was more positive in his beliefs than was Bashford. He com-

bined in a singular way intensity in belief with breadth and tolerance. Always progressive in his thinking and at times even radical, his radicalism was combined with an intense evangelistic spirit and inflexible moral convictions. In his religious passion and in the freedom of his thinking he was like Henry Drummond, but with a deeper philosophical insight. The premillennialists have claimed him as a supporter of their belief in the early second coming of Christ. His position on this subject is clearly set forth in a letter addressed to William I. Lacy, a missionary in China:

"The New Testament clearly teaches that Jesus is coming again. All of our churches substantially hold to this doctrine. I think that the overwhelming majority say that it is not known when Christ is to return. On that question we refuse to have an opinion because Christ himself says: 'Of that day and hour knoweth no man.' All of us should rejoice exceedingly if Christ were to come at once. Certainly in the sad condition which confronts the world we would gladly welcome his presence any day. I am not clear as to whether the second coming of Christ is postmillennial or premillennial, and I have never felt like making the slightest prediction as to the time of his coming; that matter is in the Father's hands, and I am not even anxious over it."

He believed strongly in the higher spiritual

experiences of the Christian life, commonly called "sanctification" or "Christian perfection." But he was *never* the advocate of a theory or the contender for doctrinal terms. "I contend," he writes in *God's Missionary Plan for the World*, "that some power is possible for us all: that if the members of the Christian Church make a full surrender of every known sin; if they stand before God with open minds and with open hearts, ready to receive the power which he is willing to bestow; if on the reception of this power they continue to walk before him in perfect obedience, not exalting themselves above their brethren, as has been the danger with some; and if, above all, they continue in perfect obedience day by day, they may expect a continuance of this power. The experience of sanctification is not such a transformation of nature as renders one impervious to temptation and makes further transgression impossible. It is such a condition of continual prayer, of openness of heart, of modesty of spirit, of obedience of will, and of gratitude for divine favors, as secures the constant inpouring of the divine life. 'It is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.' "[1]

There was one truth which had entered so fully

[1] Permission The Abingdon Press.

into his personality that it had become Bashford. That truth is the New Testament doctrine of love or self-sacrifice, the *supreme* law of life. This truth had become so completely identified with his personality that if you had cut into his body, the blood of this truth would have gushed out. This was the favorite theme of his preaching, which he found illustrated both in the physical processes of nature and in the history of nations. He contended that the disappearance of the useless and the destructive forms of physical life and the perpetuation of the useful in fruit-bearing plants and in domestic animals, and the development of the highest expression of human life in mother love, and the recognition of the obligation to serve unselfishly in the larger social groups all point toward the Christian law of love as the ultimate law of all higher living. In the Christian principle of self-sacrifice he finds both the rule for personal conduct and the philosophy of history. The lurid revelations of the World War have led publicists, economists, and statesmen to declare that the only hope for rebuilding the world in a stable order of peace and justice is in the acceptance by individuals, by social groups, and by nations of the principles of conduct given by the Man of Galilee. For nearly forty years the message which Bashford proclaimed by voice and pen was: Selfishness is the curse of the world; love is the supreme law of life.

CHAPTER X

THE MAN AND HIS CHARACTER

To have seen James W. Bashford was to remember him always. His tall figure, with shoulders slightly stooping, and a kind of loping walk, his light colored hair falling carelessly over a high forehead, his keen but kindly blue eyes, a face always radiant with cheerfulness, but lighting up wondrously with the emotions of his soul, his laughter a kind of boyish chuckle, exploding often in contagious outbursts of merriment; listening always with an eager intentness; speaking with the most accurate enunciation but with torrent-like rapidity; careful in dress but always unconscious of his appearance,—these were the marks by which we knew him. No man in his character was ever truer to his appearance than James W. Bashford. He looked like a great man. There was a true nobility in his manner. He was direct both in thought and in speech. In voice and in manner he was transparently sincere. His concentration of mind was intense. Whether listening or speaking, whether at work or at play he gave himself utterly. He combined in a singular way buoyancy of spirit and calm judgment; boyish frankness and unconscious dignity. He was fully conscious of his power, yet

as humble as a child. There was something magnetic about his personality that drew men to him irresistibly. Sometimes he convinced you not so much by the cogency of his reasoning as by the purity and energy of his spirit.

There is perhaps no more reliable way of appraising the character of a man than by the reactions of others toward him. Judged by this test Bashford was a great man. His influence over other men was always greatening. As one who knew him intimately writes: "Any company that he touched felt the appeal of his unconscious dignity and unselfish spirit and stood up a little taller and straighter."

One of the notable things in Bashford's personality was the appeal which he made to everybody. The common people heard him gladly. He was also the trusted counselor of rulers and scholars. An easy peer in any company of the great ones of the earth and yet always the friend of children and the lowly. Deeply devout as he was, his goodness was always winsome to men of the world. His interest embraced everything that was human. Therefore men of every kind and class were drawn to him. He was a kind of universal favorite because he was such a genuine lover of everything human.

One of his most striking characteristics was the buoyancy of his spirit or the resilience of his nature.

When I first knew him as a college president his whole being seemed vibrant with life. The life abundant within was expressing itself in a contagious enthusiasm in his work, in a genial humor in difficult situations, in a cheerfulness that was radiant in his face, in a hopefulness that knew no measure, and in strength to do and to endure that is nothing less than incredible. Who ever saw him depressed or discouraged? If he was attempting what others called a hopeless task in church or in college finance, he would confidently affirm his faith and go laughing to the job. He was threatened with shipwreck once on the Yangtse. His companion was pacing the deck anxiously and Bashford said: "God is keeping watch above his own. Why should we both stay awake?" He retired and slept like a child. In the darkest days of the Revolution in China he was calm and cheerful as he reaffirmed his faith in the great future of the Chinese nation. When he faced difficulties in administering the churches in Central China that threatened their very existence he was undaunted. For more than twenty years he fought disease, suffering in later life severe pain, tormented by a racking cough, which one of his friends facetiously pronounced "one of his distinctive charms." And yet he was always abounding in good cheer and courage, in a kindling enthusiasm and untiring energy.

He had a quaint sense of humor, but he was

little given to fun making. He told stories with unaffected delight. But no one ever heard from his lips pleasantry that left either a sting or a stain. On one of his laborious trips on the Yangtse river he writes in his Journal: "Our coolies are asleep in the most uncomfortable places—some on bare boards, others in the bottom of the boat, but all snoring beautifully. Thank God I can understand a Chinaman for the first time!"

Again when preparing for a long inland journey in China he was loaded down with silver he recalled a conversation between William J. Bryan and a crazy man in an insane asylum. The visitor asked the inmate why he was in the asylum. The patient replied: "For discussing truth in advance of the world." He explained that he was another incarnation of the spirit of Jesus, but the world had not yet recognized his claims, hence his confinement. But at once the patient asked Mr. Bryan why he was there. "For exactly the same reason," said Mr. Bryan, "for discussing truth in advance of the race." "And what truth have you discovered?" was the quick reply. "The doctrine of sixteen to one," replied the statesman. "Oh," said the lunatic, a look of disgust passing over his face, "you are not crazy; you are simply a born idiot."

One of his fellow travelers on a tedious house boat trip reports they were delayed for several hours by a quarrel among the coolies. The weather

was cold and the delay exasperating. When the party sat down to their frugal meal, Bashford offered thanks and then added: "From the way you looked, I did not dare call upon any of you to give thanks."

When Bashford was a graduate student in Boston he sought out a well-known teacher of music for a course of instruction. In his first lesson the new pupil was asked to sing a simple selection. When he had performed, the master said: "Mr. Bashford, have you any other calling besides music to which you are looking forward?" To which he replied rather resentfully: "Yes, sir, I have." The musician's prompt rejoinder was: "I advise you then to follow the other calling."

Every one who has heard Bishop Bashford try to sing will appreciate the serious humor of this comment: "The Chinese are the worst singers I ever listened to. I sometimes think that with notable exceptions strong characters do not make good singers. But the Germans and the English have learned to sing very well; and so will the Chinese in time—or in eternity."

Riding in a jinrikisha one day in Nanking he was accosted by a professional beggar. Instead of being annoyed or ignoring the beggar he politely asked the beggar for a gift. The beggar was ready for the humor of the situation and followed the bishop and gave him several coppers.

Another marked trait in Bashford's character was his ambition to excel. As a farm laborer in his youth he was unwilling to be outdone. As a college student, he determined to take high rank and won first honors in his class. When he entered the ministry he set out to be a great preacher. Many of his sermons and addresses were rewritten many times because of his desire to put upon everything he did the imprint of his best work. He was not satisfied with the mediocre either in attainment or achievement. He loved to excel whether in a college debate, in preaching, or in a game of tennis. And yet his ambition was never selfish. No one was freer from a craving for place and power for selfish uses than was Bishop Bashford. When he went to the General Conference in Los Angeles, where he was elected Bishop of the Methodist Episcopal Church, after receiving many letters and hearing from friends frequent mention of his probable election, he wrote in his notebook as follows: "If there is a deep, strong desire for me as a bishop similar to the desire of the Auburndale church for me as pastor or of the Ohio Wesleyan University trustees for me as president, I will serve. But if I can simply be elected as over against other competitors and can discover no deep wish for me in that office, I shall remain where I am." This reveals the fine quality of his ambition. With him ambition was always passing into aspiration for

high attainment and worthy achievement. He wrote in his Journal August 29, 1915: "I make Napoleon a sort of intellectual test of every man's spirit. The man of Christian spirit is instinctively repelled by Napoleon; the worldling instinctively approves him." It was his ambition for office and public leadership in his early life which brought back again and again the temptation to enter the law instead of the ministry.

His passion to excel was fully matched by another conspicuous quality, energy in work. In many of his early student notebooks Bashford had inscribed this legend which became the working motto of his life, "Labor omnia vincit." It may be truly said of Bashford as Emerson said of Lincoln: "This man was sound to the core, cheerful, persistent, all right for labor, and liked nothing so well." To begin with he had an amazing capacity for work. Few men can do several different things with success in any of them. But Bashford possessed a high order of mental ability and early acquired the habit of intense concentration. He was utterly absorbed in the task of the hour. He lived and moved and had his being in what he was doing. For the time he seemed to have, and actually had only one interest. He often said that one of the most valuable lessons of his college days was learning how to use all his time. He was the most jealous man of every fragment of time I have ever

known. A student in college was invited to his home to dine with him. Upon arrival Doctor Bashford said to his guest: "Now if you do not mind, come to my room and we will talk while I am shaving." The simple incident made upon the student a great impression as to the value which Bashford put upon every minute of time. I have never known a man to work so incessantly as Bashford worked. When traveling he always carried a large case of books. When traveling by chair, or river house boats, on train or shipboard, in Chinese inns by lantern light—everywhere every hour of time was utilized. His energy in work was an expression of his mental eagerness in search for knowledge. When we remember that he was never in perfect health during the last fifteen years of his life, and much of the time was in great physical pain, and was traveling almost continuously, often amidst severe hardships, the variety and magnitude of his work is a marvel.

A traveling companion in China relates a little incident which reveals the great tenderness of the Bishop. "We came to where there was a colony of small black ants carrying decayed wood from a tree to their nest in the ground beside the brick wall. He stopped to watch them and noticed one that had been injured by losing a leg or two. It was carrying a large piece of wood, and immediately he tore a leaf from a tablet and stooping down took

the little ant upon it with its burden and carried it to the hole beside the wall and shook it off. I spoke to him as to it and he replied, 'It is one of God's creatures, just as I am. Why should I not help it along? Some day I may meet that little fellow again. At any rate, I would want some larger one of God's creatures to help me if I was in that fix.' " This helps us to know how big he was—so big, indeed, that like the Father a sparrow cannot fall to the ground without his notice.

Another fellow traveler describes his consideration for his carriers and boatmen. Knowing the fondness of the Chinese laborers for tin cans, after the roadside meal, he would gather up the empty cans and present them to the men with as much graciousness as if he were giving a college diploma. He always carried when traveling in the country peanuts and oranges which he gave liberally to his chairmen.

The following incident related by one of the missionaries of the Woman's Foreign Missionary Society in Wuhu, China, reveals the inmost spirit of Bishop Bashford. At two o'clock in the morning the house in which the Bishop was a guest was roused by the gateman, who announced the arrival of a foreigner who could not speak Chinese. Upon investigation, the untimely caller was found to be a man in a drunken stupor lying on the doorstep. When the disturbance was first made, Bishop Bash-

ford was found, not quietly resting, but pacing the floor in thought on the problems of the work in Wuhu. On hearing of the disabled guest, he dressed and went down to see what could be done. Seeing the man's condition, he asked that a room be prepared for him and then, with the tenderness of a father toward a sleeping child, removed the man's shoes, tucked him in bed, saying, "Have a good rest." The Bishop then returned to his own room to continue his vigil.

If Bashford had one trait by which all the world knew him it was unselfishness. A lifelong friend once said, "Bashford was the most self-giving man I ever knew." His unselfishness was not of a negative sort, which consists chiefly in the absence of self-seeking. It was rather the devotion of all his powers to helping other people and to the service of great causes. This quality showed itself in little things in his home. His consideration for the health and happiness of his wife was always beautifully tender. From the beginning of his public career, he showed a noble indifference to purely personal considerations in salary and place. Immediately after his graduation from the University of Wisconsin he had three opportunities for employment, one as private secretary to Governor Taylor of the State of Wisconsin, the second as pastor of a large church, the third as instructor in Greek in the university at a salary less than half the amount of

BISHOP BASHFORD AND DR. ARTHUR SMITH TRAVELING ON HOUSE BOAT IN CHINA

either of the other positions. He accepted the latter offer, believing that it would afford the best preparation for his future work as a Christian minister. When offered his choice of two churches as a student pastor in Boston, he chose the more difficult field at less salary, believing that his services were more needed in the poorer church. After his graduation from Boston University School of Theology, he was invited by Bishop Randolph S. Foster to take the pastorate of a large church in Minneapolis. He declined the invitation, believing that he ought to continue as pastor of the First Methodist Episcopal Church, Jamaica Plain, until the church had paid the burdensome debt under which it was struggling. The uppermost consideration in his mind whenever any position was offered was: where can I render the largest service? When elected a bishop of the Methodist Church, he was eager to go to China because he believed there was the greatest need of his work.

His uncalculating self-giving was beautifully illustrated in his relations both to the students and to the professors during his presidency of Ohio Wesleyan University. Many a poor student owes his chance for a college education to President Bashford's friendly help. His unselfishness showed itself in his generous attitude toward his colleagues or his colaborers in any field. He was never fault-finding. He saw the excellencies in his fellow

workers and was always trying to advance them, even at times to his own detriment. When his friends first proposed his election as bishop, he urged them not to vote for him but to support his predecessor, Dr. Charles H. Payne. When he was elected bishop it was wholly without any effort on his own part. Indeed, there is no evidence in his long career in public service of his ever deliberately seeking to promote his own interest. His life as a minister of the gospel was utterly free from the disgusting place seeking which has burned out the effectiveness of many another. In every field of labor to which he went he bore the credentials of his Master: "I am among you as he that serveth."

He believed that it was unworthy of a minister to seek any position. True, he at one time wanted to be the editor of Zion's Herald, but he never became a candidate for any office. Speaking of "combinations" of influence in the interest of personal advancement, he says: "Technically, such combinations are not regarded as bribery in either state or church, but I do not think the Lord on the judgment day will discriminate between combinations to divide the offices and combinations to divide the spoils of office." He blazed forth in withering rebuke of men who would place personal ambitions before their devotion to the progress of the church. "In view of the glorious possibilities before our church upon the one hand and the

dangerous symptoms manifesting themselves upon the other, ought we not to doom any man who favors or encourages or tolerates a coterie of followers working for his personal advancement?" These strong words uttered in an address before the New York Methodist Social Union in the spring of 1900 on "Office Seeking in Methodism" were his lifelong protest against all ambitious self-seeking.

A conspicuous instance of his unselfish devotion was in his generous giving. During his presidency of Ohio Wesleyan University he lived on less than half his salary and gave away the balance. He and Mrs. Bashford lived in simplicity in order that they might be able to give to worthy causes. His salary as bishop was often mortgaged far in advance in order that he might help others. At the close of his life, Bishop and Mrs. Bashford had given more than twenty-five thousand dollars to Ohio Wesleyan University, and thousands more to other schools and Christian enterprises. His life was a striking example of the favorite theme of all his preaching—the Christian principle of self-sacrifice or, The Law of Love the Supreme Law of Life. The secret of his great influence over men lies not in his intellectual ability, in the buoyancy of his spirit and the charm of his personality, neither is it to be found in his energy in work and his breadth of human interests, but rather in the purity of his character and in the unselfishness of his devotion.

His highest title to greatness was in his own unselfish manhood.

Matthew Arnold's words concerning his father, the Master of Rugby, are none the less true of Bashford:

> "But thou wouldst not *alone*
> Be saved, my father! Alone
> Conquer and come to thy goal,
> Leaving the rest in the wild
> . . . . . .
> If in the paths of the world
> Stones might have wounded thy feet,
> Toil or dejection have tried
> Thy spirit—of that we saw
> Nothing—to us thou wast still
> Cheerful and helpful and firm!
> Therefore to thee it was given
> Many to save with thyself;
> And at the end of thy day,
> O faithful shepherd! to come
> Bringing thy sheep in thy hand."

Bishop Bashford's most conspicuous trait of character was his religiousness. He literally lived by faith. Faith in God was the starting place of all his thinking on the problems of personal duty, suffering, the intellectual life, social and national relationships. Whether in conversation or in public address you felt the spell of one to whom the sense of God was the deepest reality. Out of the fullness of his own life of fellowship with the divine Pres-

ence he seemed to be saying to his fellow men, "Have faith in God." He saw providences of God in what were to the unbelieving only meaningless events. The charm of his religious life was the simplicity and naturalness of his faith. His faith was at the same time the secret of his power. Again and again I have heard him say in the presence of a task that seemed impossible, "All things are possible to him that believeth."

It was this living faith in God that inspired his boundless optimism. Sometimes men thought he was more optimistic than the facts would warrant. He was. But he reckoned on the facts plus God. And yet there was nothing fanatical or unhealthy in his faith. Frequently he would say, "We must work as if everything depended upon our effort, and we must trust in God's help as if we could do nothing at all." While he was not blind to the shortcomings of men or given to overestimating their abilities, he believed so genuinely in the good in men that he called forth their best. He built churches, he inspired men to give large sums of money for Christian enterprises; he led men to support great public causes because of his invincible faith in the rule of God on the earth.

In a letter to a friend in China he wrote: "The great conquest which God has put us upon this earth to accomplish is not, after all, simply the winning of China for Christianity; it is first and

above all the complete conquest of our own souls by Christ."

He was once asked: "What is the greatest need of China?" Instantly he replied: "China's greatest need is a sheer demonstration of personal goodness." That was an expression of the deepest impulse of his life. He was eager for knowledge; but his passion for Christlikeness was stronger than the passion of the scholar. He was ambitious to excel; but he subordinated all ambitions for achievement to seeking for godliness. There was a naturalness and a simplicity in his religion which made his piety one of the most attractive features of his personality. He was utterly free from cant. He used no pious tones or unctuous manners. His public prayers were free from formality, direct and inspiring. Whenever he prayed he seemed to be talking with God.

The following prayer offered at an Annual Conference is typical: "O Lord God of might and of love, bless the ministers of our church, our teachers, district superintendents, our bishops and editors. Forgive us all our outward and inward sins and cleanse us from all unrighteousness and fill us with thy Holy Spirit. May we have the prophetic spirit and the gift of leadership. To this end fill us with thy truth daily. May we be students of thy word, of thy works and of thy ways. Above all may we be obedient to the light as thou shalt give us to see

the light. Help us by thy infinite power to close the chasm between our ideals and our daily lives. By sound minds and kindly lives and gracious manners may we possess the confidence and love of our people and lead them to follow us as we follow Christ. Bless our wives and may we all be laborers together with thee in our homes and in our church. Bless our children and may they grow up in the nurture and the love of God. O Lord our God! give us the spirit of Jesus our Lord. May we be consumed by the passion for holiness and for souls; and may we see the fruit of our labor in large and constant revivals of religion, growth of churches in the graces of the Holy Spirit and in the advancement of civic righteousness and of real reform."

He spoke of the things of religion with naturalness, with clear insight, and with such compelling enthusiasm as to make one feel that to him the things of the spirit are the most vital interests of life. He literally lived by faith. His habit of prayer reminds us of the prayer life of the Master. Every year he read the Bible through, marking passages which met the need of the time. His Journal reveals the depth and the sanity of his devotion and his constant dependence upon the Bible for spiritual food. January 26, 1905, on the Yangtse River he writes in his notes: "Deuteronomy seems to me more and more in accord with the highest ethics

and latest science in its insistence upon obedience." Bishop Bashford's habit of daily Bible reading is illuminating. He read the Bible with the most reverent thoughtfulness. To him the Book was never a fetish on the one hand, nor on the other a mere textbook of religion. The Scriptures were the channel of his communion with God, the food upon which his inner life fed. The margins of his Bibles were covered with notes which reveal the yearning search which he was making continually for spiritual light and leading. He marked certain passages which were associated with important occasions or unusual experiences in his life.

After reading the Bible through for 1905, his notebook entry is: "Finished reading through the Bible for 1905. I feel the folly of the contention of the critics. The Bible has mistakes and is partly, indeed wholly, human, as to the agency through which it comes to us, and bears over and over again the marks of its human agents. On the other hand, its divine power manifests itself in the life of each one who will obey it. The Book never meant so much to me as it does to-day." Later in the year when threatened with failure of health, he makes this note: "If I can help China or America more by suffering and dying than by working, all right; I am absolutely sure that we are all in the Father's hands." After reading Isaiah 49, he wrote: "It appeals to me and finds me at the depth of my

BISHOP BASHFORD TRAVELING IN THE COUNTRY IN CHINA

being. I believe it is possible for me to realize these promises if I walk in the way of obedience. I will do so with God's help." July 1, 1907, he writes: "My faith is greatly strengthened by 2 Chronicles, chapter 29."

From April, 1907, to March 1, 1908, after traveling 11,000 miles by railroads, steamboats, horseback, chairs, and on foot, he never complained of the hardships, but writes: "Upon the whole I feel like singing the doxology over and over again for Jennie's health, for the privilege of putting in another year's work in China. Bless the Lord, O my soul." March 9, 1909, at Chefoo he writes in his Journal: "In these trips alone I feel as if God were shutting me up with himself as Moses and Paul and John were isolated for a time. I hope it is for an equally good purpose. Am realizing his presence more and more and can still write, 'Kept by the power of God.'" After experiencing his sixth typhoon, he wrote: "When in these storms at sea, I sometimes think I will give up residence in China as soon as practicable, but someone must encounter these dangers and discomforts. Perhaps the Lord apprehended me for this service."

April 15, 1909, Formosa Channel: "A heavy northeast wind is blowing and the high waves are breaking over our boat which is old and small, and the captain seems weary. 'The Lord is my shep-

herd; I shall not want.'" After reading 1 Corinthians 10. 13: "Am greatly encouraged by this promise. Certainly one ought always to exercise perfect self-mastery. This I am unable to do in my own strength. Lust, egotism, and temper get the upper hand of me at least in thought and sometimes in act. Hence the need and joy of being kept by the Spirit. For the first twenty-five years of my life my aspiration was so to live that men might truly write on my headstone, 'Blessed are the pure in heart: for they shall see God.' For the last fifteen years, so to live that I might be able to say in some measure at least, 'Father, I have finished the work thou gavest me to do.' I have not realized either of these ideals. People can only say of me: 'A sinner saved by grace.'"

Reviewing the struggle to raise $100,000 for immediate advance, he writes: "I am more and more impressed that it was wholly a victory of faith." At the same time no one was more energetic in work and thoughtful in planning for the great enterprises than he. In 1912 he was facing the problem of continuing his work in China or returning to America. He concludes: "In the confusion and absorption of men to-day in the things of the world I can do most for the Kingdom by offering my life for a great nation like the Chinese and maintaining this offering to the last. It is lonely on the Yangtse, but the Yangtse, not the Hudson,

is the seat of power." "Kept by the power of God," he writes over and over again in his daily Journal.

After finishing reading the Bible through in 1908: "The Bible is far the greatest means of keeping me in touch with God to be found. It needs no other vindication." The spirit of his life is revealed by the inscription which he had carved on the corner stone of the University Hall at Ohio Wesleyan: "Christ the Chief Corner Stone."

One who knew him closely writes, "I never knew anything unworthy in him. He walked with Christ in white even and while he was here on the dusty highways of the world."

The campaign to raise a centenary fund of $105,000,000 commemorating the founding of the Missionary Society of the Methodist Episcopal Church had just begun. Many were pessimistic concerning its outcome. Bashford quietly said: "Many undertakings fail because of lack of faith. I believe that any great task can be accomplished by the exercise of boundless faith, much intercessory prayer, and ceaseless work."

One of Bashford's marked Christian traits was his humility. I have never known a humbler man. He was conscious of his power and yet was always as humble as a child. Speaking to the ministers of the Foochow Conference of the Methodist Episcopal Church, he once said: "There are Chinese

ministers here who are nearer the Throne than I am and at whose feet I would gladly sit and be taught in the things of Christ." He did his work daily facing the judgment of Christ upon his doings. He would often say: "I cannot face the judgment of God and do that." In the most troubled times of the Revolution, when the property of foreigners and the mission stations were being destroyed, he would spend literally whole nights in prayer and thought in order that he might guide the anxious missionaries. When affairs seemed to have reached a crisis and the foreign quarters in Foochow were crowded with missionaries and refugees, Bishop Bashford went to Foochow as a guest in a missionary's home in which sixteen refugees were already housed. They were much excited over the situation, and complaining because more vigorous measures had not been taken by the American government for their protection. The arrival of Bishop Bashford was like the command of divine peace upon the household. His calm, cheery manner, his wide information concerning the situation in the country at large, and his unwavering faith in God restored quiet and courage to the hearts of the missionaries.

But Bashford's saintliness was not of the type of Saint Francis of Assisi or of Thomas à Kempis. He was not given to religious sentimentalism. Self-sacrificing to a degree that puts modern self-

indulgence to shame, at the same time there was nothing in him of the ascetic. He lived in the crowded ways of human life intensely interested in the affairs of the world, but was never absorbed in the excitement nor his fine idealism lowered by the contact.

He was a rare combination of the mystical and the practical. All the enterprises affecting human happiness and progress strongly appealed to him. The great tasks and achievements of the day stirred his enthusiasm to its depths. And yet he never lost his touch with the spiritual world. To him the ideal was more real than the material things of life. Daily Scripture reading to him was not a mere habit. It was the fountain which fed the deep springs of his energy and hope. Prayer was to him the natural, easy converse of one who was walking with God in obedience to every impulse of the divine will. His mysticism did not transform him into a mere dreamer of dreams. He was constantly seeking for light upon things through earnest, openminded thinking. He was constantly endeavoring to interpret all life, individual and national, in the light of the spirit of Jesus. It was this that made him a true prophet of God to his generation.

His goodness was the secret of his greatness. He had great intellectual ability. He had the power of clear, concentrated, decisive thinking. His

knowledge covered a wide range of subjects. His interests were broad. His sympathies were not bounded by prejudices. His judgment was sound and his will firm. He had both the vision and courage for wise leadership. His energy in work knew not even the bounds of physical health or strength. But his preeminent distinction was in the radiance of his inner spirit, in the simplicity and genuineness of his faith, in the steadiness of his consecration, in his unbroken fellowship with the eternal. His shining face was only the reflected light of his pure and unselfish soul. He indeed walked with God along the dusty highways of life, with undimmed vision and hands unsoiled. He gave not to China alone, but to all who knew him, a sheer demonstration of personal goodness.

He frequently read in the chapel service at Ohio Wesleyan the third chapter of Philippians in which Paul says: "Not that I have already obtained, or am already made perfect: but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus." This passage expressed his ideal of higher Christian experience—the divine miracle of constant spiritual transformation accompanied by ceaseless aspiration for a still

higher experience; in utmost humility constantly forgetting past attainments and victories and at the same time eagerly striving for fuller likeness to Christ.

The following entry is in his Journal: "May 29, 1905. My birthday. The past year has been an eventful one. I am by no means sure that I shall ever become acclimated and be able to spend many years in China, or in episcopal work anywhere, but I am quite sure that I should have broken in health in one year more with the pressure of work which was on me in the university. Hence I believe that the call to the episcopacy was the one method of continuing my life. I did not at all realize this fact a year ago. If I have overworked and have not the power of recovery left, even with this entire change of work, still the entire change of work offers a hope of recovery of vitality, so we thank God and take courage. If I recover physical power, well. If not, still well."

Compelled to return to America in the spring of 1906 on account of his health, on his fifty-seventh birthday he wrote in his notes: "Life has been very rich and my cup of happiness is well-nigh full, with Jennie and family friends and the fellow workers in China and America. The only burden is China's redemption, and the redemption of America and the world. But the sickness has revealed my weakness and led me to more prayer and more trust in

the heavenly Father. As life grows richer, as the years go by, I do not feel that I need regret that the years are passing. With the infinite years of God before me, I need not regret the passage of life. The next world is very attractive."

"May 29th, 1911. My sixty-second birthday. How much I have to be thankful for! God, Christ, the church, Jennie, friends, health, opportunity for service, and heaven lying at the end! Lord help me to be faithful."

On October 13, 1912, Bishop Bashford goes to the utmost depths in his self-dedication which he records in his notebook: "The lust of the flesh is sensuality, the lust of the spirit is selfish ambition. I am clear that God means me to live free from every form of lust and selfish ambition and to give myself in steady unselfish service to him through his children. I give myself to him in a covenant for this and will make note of his keeping power and of his accomplishment of this twofold miracle in me. 'And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.'"

The following meditation reveals a characteristic mental mood in studying both men and books for the higher uses of life: "'Kept by the power of God'—I have thought some on the necessity of keeping conscience and reason enthroned and in control of the imagination during all one's conscious

moments as the real secret of being kept by the power of God. And also of keeping the mind always busy at the tasks which reason and conscience set it and never allowing our thoughts to wander. This seems to me to be the secret of Augustine's and Wesley's being kept and also of their great mental productivity. But the evil of this method is its danger of mechanical work, and the vast proportion of both Augustine's and Wesley's work is mechanical.

"Phillips Brooks in a measure combined a realization of the keeping power of God with something of Emerson's freedom of imagination. I rather think that Brooks failed to realize the strenuous ideals of either Augustine or Wesley, but that he caught the secret of trusting God more fully than either. His whole life seems to have been a freer, more joyous type of life. Probably I must follow the method of Augustine and Wesley, but I must also strive to cultivate the spontaneity of Brooks. While Brooks developed a far more attractive personality than either, he failed to accomplish anything comparable to the achievements of either Wesley or Augustine."

In the seventh volume of his notes he makes this personal entry: "I have been praying and singing in heart 'Make and keep me pure within.' It is a delight to cultivate the presence of God, to think of him and talk with him the first conscious moments

on waking and the last moments before I sleep. I ask to be more like him."

In very reality Christ lived in Bashford. His conversation naturally turned to spiritual things. His personality was radiant with a spirit which is not of this world. As was said of Spinoza and Frederick Dennison Maurice, James W. Bashford also may be truly called a "spiritual splendor."

CHAPTER XI

THE MAN AND HIS FRIENDS

To know Bishop Bashford at his best was to see him in the home circle. The naturalness and simplicity of manner which characterized him in public were none the less evident in the privacy of his home. He was in his home as he appeared to be everywhere. But the real flavor of his life can be appreciated only after crossing the threshold of his home. Before we enter may I remind the reader of the delicacy of portraying the intimate doings of home life. A biographer with any conscience hesitates to intrude upon the personal sanctities. Yet it is in this sacred enclosure that we see Bishop Bashford in the richness and beauty of his character.

On September 24, 1878, James W. Bashford married Miss Jane M. Field, daughter of W. W. Field, a successful farmer and business man in Madison, Wisconsin. A public spirited citizen of stalwart character, Mr. Field served the state as Secretary of the State Agricultural Society, Speaker of the House of Representatives, and a member of the Board of Regents of the University of Wisconsin.

Mrs. Bashford's family went to Wisconsin from

New England. She belonged to the eighth generation of her family born in America. She inherited from her Puritan ancestors strong convictions, refined tastes, and high ideals. On the occasion of her first visit to her grandmother in New Hampshire after her marriage to Mr. Bashford, she relates that when her grandmother was asked if she liked James, she replied: "Very well, except he whistles on Sunday." Miss Field was a member of the first class of women admitted to the University of Wisconsin in 1870. She graduated with Phi Beta Kappa honors in 1874. Her marriage was the culmination of a college romance which began in Mr. Bashford's senior year in the university. Quiet and undemonstrative in manner, with a keen discriminating mind and a sound judgment, Mrs. Bashford exhibited an unusual combination of dignity and womanly tenderness. Their tastes and purposes were so identical and their companionship so intimate that it is not strange that in later life they came to resemble each other. There was never a more beautiful union of two human lives in marriage bonds. It was a keen disappointment to both of them that their home was not blessed with children.

In its appointments and management the Bashford house was a transcript of their own spirit. Its furnishings were not extravagant, but simple and elegant. There was no profusion of pictures, but

MRS. AND BISHOP BASHFORD. LAST PHOTOGRAPH

well selected ones. When President Hayes first visited in the home at the time of Doctor Bashford's inauguration as President of Ohio Wesleyan University, he remarked: "I saw evidence of the character of the man in the pictures on the walls of his home. I naturally wondered how he stood on the great questions of modern thought and religion. When I discovered a beautiful picture of Phillips Brooks just above his desk, that was enough for me. That picture spoke more than volumes of books."

In his home Doctor Bashford was not demonstrative, but always cordial and considerate. In speaking to Mrs. Bashford he seldom was heard to use endearing nicknames. It was, "Jane" or "Jennie." And yet he was uniformly tender and thoughtful toward her. His courtesy and unselfishness in the home were unfailing toward everyone. One who lived as a member of Bashford's household writes: "In the five years I lived in their home I never heard the suggestion of an unkind word or even a nervous and fretful remark addressed to her. If kindliness and thoughtfulness and culture constitute a home, then theirs was truly ideal. No matter how tired they were there was always cheerfulness and good nature." It was the customary thing for Doctor Bashford to talk over with Mrs. Bashford the problems which had been on his mind during the day. When he returned from his long journeys,

before taking up his work, however urgent it might be, he would talk with Mrs. Bashford of the experiences of the trip, telling her of the people whom he had met and relating incidents of special interest. He deferred to her judgment constantly. Her excellent business ability enabled her to relieve him entirely of the finances of the household.

The comradeship of Doctor and Mrs. Bashford was beautiful. She entered intelligently and sympathetically into all his plans. They read together; they traveled together whenever her health would permit; they enjoyed fully no social occasion unless they were together. Whenever separated nearly every letter he wrote contained some mention of his wife. Bishop Bashford's devotion to Mrs. Bashford grew with their growing years. His notebooks abound in tender references to her and acknowledgments of his indebtedness to her character and help. On one of her birthdays he writes in his Journal: "Aside from fellowship and service with Christ I count my fellowship with Mrs. Bashford the one thing of my earthly life most worth while; and I cannot know how much my deeper fellowship and larger service with Christ is due to her presence and inspiration."

After a year's residence in China Mrs. Bashford became very ill. When advised by the physician of her serious illness, he wrote in his Journal: "Surely her loss would be a terrible price to pay

for coming to China." On her fifty-seventh birthday, he wrote: "I think she grows more and more indispensable to me as she grows more and more beautiful and saintly every day. Like all persons of emotional temperament, I move, in part at least, from impulse. I have strong impulses toward the Christian ideal. Jennie's loyalty to that ideal is the loftiest and the most unswerving of any person I have ever known."

One who has enjoyed the privilege will never forget the gracious hospitality of the Bashfords. They liked people. They entertained easily and simply. During his presidency of Ohio Wesleyan University his residence was the social center of the college. Every distinguished visitor was entertained in the president's home. A student who lived in the home during his college days, paying his expenses by household duties, now occupying a prominent place in public life, gives this interesting glimpse of the social life of the Bashfords at home: "I recall with great pleasure the visits of President Rutherford B. Hayes and Governor William McKinley, of Alexander Graham Bell, Dr. James Stalker of Scotland and Dr. Frank Gunsaulus, and scores of other distinguished men. One of the most interesting evenings I as a boy ever experienced was spent at the table where were seated Joseph Cook, Dr. James M. Buckley, Bishop R. S. Foster, Bishop H. W. Warren, John G. Woolley, and Dr.

L. D. McCabe, with Doctor and Mrs. Bashford." What table talk!

Another student gives a refreshing glimpse of the Bashford home from the inside: "When I went into his home I was a green country boy with all of the crudities which belong to Western country lads. I was received into the home as though I were his own boy. His own son could not have been treated with more uniform courtesy and kindness nor with greater interest in his welfare than he treated me. I sat at the table with Doctor and Mrs. Bashford, no matter whether the guest were a bishop or a governor, a senator or an ex-President. No words can tell what those five years spent with the Bashford family meant to me. Were I compelled to give up what I received in their home through my association with them or to give up what I received in college, much as I prize what the college did for me, I would far rather surrender what I received in college."

Bishop Bashford's home gave to him practically his only recreation or diversion. He never took time for outdoor sports until he was fifty-five years of age, when he learned to play tennis. Almost every evening he would play a game of dominoes with Mrs. Bashford. He played with all the zest and jollity of a boy and was always eager to win. After his day's work was done he enjoyed a walk in the country. A frequent companion on these

hikes says: "We would often see Bashford walking rapidly through the woods making gestures and giving his head the peculiar nod which was so characteristic when he was earnestly attacking a problem. When his attention was called to the matter he would laugh and say, 'Well, I just thought of something new,' and then he would proceed to tell of some new plan for his work."

No portrait of James W. Bashford would be true to life that did not depict his charms as a friend. He had a genius for friendship. His sincerity of purpose and vivacity in conversation, combined with his overflowing sympathy and contagious cheerfulness, made him the center of every social group. His genuine interest in folks drew them to him, and they were held by the charm and wholesomeness of his personality.

Who that was admitted to the choice circle of his friends will forget the charm and the radiant good cheer of Bashford's presence? He was merry without becoming light or trivial. Even among intimates his cordiality never betrayed him into familiarity. In conversation he was racy and stimulating. He listened with a wistful eagerness that drew forth the best that was in his companions. In the company of those who shared his interests, his mind moved so swiftly from one great concern to another that his friends at times were highly amused.

On one occasion he was on a Pullman train with his friends Raymond and McDowell. While he and President Raymond were in the dressing room together, he was pouring out a stream of talk on some problem of the Far East, when suddenly Bishop McDowell, half-awake, appeared. Bashford, not even pausing long enough to say "Good morning," continued, addressing McDowell: "As I was saying to Raymond," etc.

To appreciate the flavor of Bashford's friendliness one must see him as a guest in the home. Here as everywhere he was free from airs. His manner was easy and natural. The children became his friends at once. He was as appreciative as a child of every kindness. He told stories; he entered into the plans of the different members of the family; with rare skill he turned the talk into higher channels. His benign presence seemed to say continually: "Peace be to this household; my peace give I unto you." Whatever circle of friends he entered, the deepest impression he made was of his wholesomeness. His attachment to his own family was very strong. He lost no opportunity of visiting or of helping them. His response to any of his relatives in misfortune or trouble was prompt and generous. He never lost interest in his classmates in the university. One who had entertained him as a guest many times writes: "Every thought of him brings with it a joyful sense of gratitude

that I had the great pleasure of working under his leadership and the still greater pleasure of knowing him so intimately in our home. He is the greatest man I ever came in personal contact with and the more I knew him the more I appreciated his greatness. And yet I do not think of him as a great man first of all, but as I would of a personal friend; for it was in the so-called little things of life that he seemed greatest and most inspiring to me." His classmate, Professor H. G. Mitchell, wrote when he heard of his death: "He was so frank and simple and earnest. I place him among the noblest men I have ever known. How grateful I am to have been permitted to enjoy his friendship, as I have, these forty years."

Notwithstanding the demands of his public and official duties his correspondence with personal friends was voluminous. Every year for forty years he sent a letter to the members of his class in Boston University School of Theology. His last letter to the class summoning them to a reunion reveals the warmth of his friendship for his class comrades.

Here I am in Boston reading the class letters. I have had a varied year, with varied experiences and heavy losses of family friends, but Mrs. Bashford and myself have been spared to each other and we have very much for which to thank God.

But this is not a class letter. We shall have time to

tell of our experiences and talk over our past and our future when we meet in Boston for our fortieth anniversary, June 6, 1916.

Let every member determine with a mighty resolve to be present. I had just accepted an invitation from President W. O. Thompson to deliver the commencement address at Ohio State University, June 6. I especially covet the privilege of cultivating the State universities of America. They can be turned in the right directions. But the second day after I had accepted the engagement John's letter [Dr. John Faville, class secretary], which had been sent to China, overtook me, and I immediately wrote President Thompson, telling him that the reunion engagement antedated my engagement with him, and I could not possibly set aside the original engagement for the latter invitation. I can go to the Ohio State University some other time, but our class will have only one fortieth anniversary. Let us make it a leisurely affair, not crowding too much into a program, but leaving ourselves time to sit down and talk over the years since we were students together.

Do you know that in some ways that was the culmination of Boston's glory? Emerson, Holmes, and Whittier, and Lowell, and Norton, and Eliot, and James, and Mrs. Livermore, and Julia Ward Howe, and Wendell Phillips, and Phillips Brooks were here at that time. They were all sent for our profit and enjoyment and they are all gone now, save President Eliot. That was also the day of the giants of Boston University—Warren, Latimer, Sheldon, and Bowne, who came before I left, but after most of you left, and Monroe in the School of Oratory were the men who put their stamp upon us. Only Warren of that number is left. We must have a quiet

afternoon with him. That, alone, will be enough to make the event a red-letter day in the history of our lives. We must call in Huntington and Barker and any other of the graduates who preceded or immediately succeeded us and whom any of you know.

It will be the lighting of the camp-fire for the last time until we kindle it on the plains beyond the river. Set everything aside, even ill health, for I believe it will be a tonic for every one of us which will add at least a year to each of our lives.

Cordially yours,
J. W. Bashford.

The following letter from President B. P. Raymond of Wesleyan University to his friend, Bishop McDowell, is more than a bit of pleasantry at Bashford's expense:

Middletown, Conn.,
May 2, 1908.

My dear Bishop McDowell:

It would have done me good to assist you and Wood at that beefsteak. I hope to see you at Baltimore pretty soon. I shall go to Baltimore on the 14th to spend three or four days. Perhaps we could eat a beefsteak together down there and invite the "old archangel" in to share it with us. I had a glimpse of him in New York. He had just folded his wings from a flight over the Pacific. He is still looking for the mastery of the same. Whether he intends to make it by converting China and annexing the same, or whether he would vote for Roosevelt's four battleships as a means to the same end, I do not know; but as sure as you live, if the rest of us had one-sixtieth part of his faith we should have the whole Pacific on our

hands. If it proved to be stormy we might get wet, but nevertheless we should be in possession. We will settle that question when I meet you and him in Baltimore.

Yours very truly,

B. P. Raymond.

In response to a request from Doctor William V. Kelley, editor of the Methodist Review, for an article for publication, Bishop Bashford's reference to his ill health brought back this finely characteristic reply from Doctor Kelley, revealing the kinship between these two choice souls.

July 23, 1918.

My dear Bishop Bashford:

The most prized part of your note is, "I have reason to feel that I shall recover my health again." Keep on feeling that way and we will all be content. Resilience is one of your finest capacities. But please don't rid yourself of that quite original cough which is one of your peculiar charms. We would scarcely know you without it! and it seems to agree with your health.

As for the article, do "keep it in mind and write it at such time as strength will permit."

The Lord has saved me by keeping me in good company.

When I think of you and Mrs. Bashford, my memory harks back to Cleveland, 1896, and our table-mating there.

Ever earnestly yours,

William V. Kelley.

In 1908 Bishop W. S. Lewis went to China as the episcopal colleague of Bishop Bashford. Two men

could not be more different in temperament and in methods of work. But their differences were complementary and never led to rivalry or conflict in administration. Their friendship was like the devotion of David and Jonathan. When they were in the midst of their labors together Bishop Bashford observed: "I have never known another man who can carry such heavy burdens without staggering as Bishop Lewis carries." Each in honor preferring the other, wrought together with undivided devotion for the church of Christ in China. What a noble tribute Bishop Lewis gave to his fallen comrade when he wrote: "As a co-laborer Bishop Bashford was always fair, thoughtful, generous. He had the rare grace of formulating his plans with due regard for the viewpoint of those with whom he worked. Firm in his convictions, he was never stubborn; openminded and sincere in self-effacement, interpreting the ideas of those with whom he worked in the atmosphere of his own spirit. When the responsibility for final decision rested in another, though in frank discussion he might differ from the plan of his coworker, yet he never complained or criticized but acted on the assumption that the policies determined were cordially shared by himself."

Ardent as were his friendships his judgment of men was not colored by personal favoritism. No taint of suspicion was ever upon him of promoting

the interest of a friend at the expense of the cause to be served. As an official in the church he carried on his heart the interests of the families of ministers and missionaries whom he must assign. A true bishop as he was, we thought of him not so much as a bishop but as a great-hearted friend. He was beautifully lacking in episcopal self-consciousness. In whatever rank or circle of his fellows Bashford's loftiest distinction was in being a Christlike man among men.

The following letter from Phillips Brooks to Bashford reflects their spiritual kinship:

My dear Dr. Bashford:

I hope that I can make you know with what great pleasure I have received your letter, and how sincerely and profoundly I regret that it seems impossible for me to do what you so kindly and cordially invite me to undertake.

That you should think that I could serve the great interests which we all have at heart by a course of lectures to your students makes me most glad and grateful. There is no work outside of my regular and stated duty which it would be more pleasant to attempt. I should accept your judgment and do my best to fulfill your wishes if I thought that I had the right to allow myself any such excursion.

But I do not. In the midst of work here which is only half done I have been compelled to feel that I must not go abroad and so more and more as years have gone on I have confined myself to what was pressing directly on my conscience and my hands. I dare not hope for larger

liberty in the future than I have had in the past. And so with deep regret and many thanks I must say no when I would most gladly say yes.

I believe that you will understand me and know that I am very grateful and very sorry. I shall always remember your invitation with deep satisfaction and I shall value most highly the letter in which you communicated it to me in such courteous and friendly words.

I am,

Faithfully yours,

(Signed) PHILLIPS BROOKS.

CHAPTER XII

THE CALL TO SUFFERING

In the fall of 1918 Bishop Bashford wrote in his Journal: "In my lifetime I have had three great calls—the call to the Christian ministry, the call to China, and the call to suffering." Since his first year in Portland, Maine, he had suffered from bronchial catarrh. For more than twenty years he had not been entirely free from rheumatism and a racking cough. Incessant as were his labors, everywhere he went he was under the care of physicians. But it became evident early in the year 1918 that his health was so seriously impaired that he must take time for recovery. He faced the fact with deep disappointment but with a serene faith. He writes in his Journal: "My suffering from rheumatism has been so great while in Sioux City that I could not sit down or lie down or stand up for any length of time. Some nights I slept sitting on the side of the bed." Physicians prescribed complete rest. He made his last attempts to preach May 12, June 2, and August 18, each being followed by violent suffering. The entry in his Journal in August reveals his dauntless spirit as he faces the inevitable: "I must give up my work and rest for some months. I have a growing conviction that I am called to

intercession rather than to external efforts. I am sure I have blundered by not recognizing my condition earlier. But taking life as a whole I think I have acted wisely in ignoring as far as possible all personal pains and diseases."

On his sixty-ninth birthday his unresting spirit looks far into the future: "Am sixty-nine to-day. My life has been full of blessings. I believe another sixty-nine years will witness the practical disappearance of war and intemperance and a great decrease of lust. I believe we shall witness the uprooting of useless and injurious vegetation and the planting in their place of edible grains and vegetables until this globe sustains twice its present population and becomes an Eden again; and the destruction of disease germs until health will become not only the normal but almost the usual state of the race.

"On the ground of superior service to the human race I foresee Christianity purified and restored to the type of Christ, displacing Buddhism, Mohammedanism, Confucianism, and Hinduism. To do this Christians must set aside the Roman Catholic ideal of church unity with one external organization and one sovereign, and substitute for it coordination and cooperation of all existing denominations on a basis of equality and with the sovereignty of each surrendered to an ecumenical council with advisory powers only. But next to and above

Christian unity the great task of Christianity everywhere is to convince the world of the Fatherhood of God and the brotherhood of man. Win men's hearts by love manifested in service and they will gladly join us in a movement to carry this life to others. This is the path to the evangelization of the world.

"These are some of the dreams floating through my mind as results of conversations with Jennie and meditation on my sixty-ninth birthday.

"The strength of a ship is no more surely revealed by the way it behaves in a storm than the character of one's life is tested by the stress of suffering.

"August 25th. Had a week of suffering. Am seeing new meaning in the passage, 'He learned obedience by the things which he suffered.' . . . There are times when God shuts us up with himself and we know that we are not shirking; then our intercessions may count for more than the efforts we had planned to put forth."

Early in the fall he wrote to Doctor Frank Mason North as follows: "I am exceedingly sorry to report to you my complete withdrawal from active service. Doctor Edwards in Chicago told me in June that I was suffering from nervous exhaustion brought on by overwork, and prescribed complete rest for a few months. I have not carried out his instructions, but on the contrary have tried to answer letters and advise with friends who came to see

me in regard to the Centenary and other matters. I am sure that my eagerness to help the rest of you bear your overwhelming burdens has led me into a very serious blunder. I must stop all attention to letters and all conferences with friends upon our problems, probably for the next few months. I feel confident of recovery and am inclined to think that if I am being led aside from extraordinary work for a while it is that I may participate more freely and fully in the work of intercession. I am confident that God is leading us in our program and that he will bring us to our desired haven."

Bishop Bashford was cheered by Doctor North's reply: "You have strengthened us by your courage and by your counsels. You are held in affectionate and reverent regard by the hundreds and thousands of your fellow workers to whom you have been not only a leader but an inspiration, and out of the intimacy of your fellowship with your Lord in the quiet days you will become to all of us who are still held to the active tasks a source of comfort and power."

In the fall of 1918 with Mrs. Bashford he sought the more genial climate of southern California and entered the Las Encinas Sanitarium in Pasadena. His suffering became intense. But with undaunted courage he kept up the fight for health and planned for future work. It was during this period of retirement that he outlined a course of lectures which he

had engaged to deliver the following spring in Oberlin College and in Vanderbilt University. Whenever strength would permit he was dictating letters to his colleagues and sending cheering messages far and near. During the last nine months of his life he made few notes in his Journal, recording chiefly brief meditations upon his past life and forecasts of the future.

On December 9, 1918, he gives us a glimpse into his transparent soul: "I have made these fifty-four notebooks partly for the sake of consistency in administration and for the sake of a book the conception of which began to grow upon me soon after I came to China. Later the thought came to me that my life might some day be written and so I wrote in the notebooks some recollections of my earlier days. If my own wishes alone are to determine the matter I hope no life of myself will ever be published. So far as I can analyze myself I am not in any sense a great man. I have simply exercised common sense, have tried to please God, have worked hard, and have been aided—as all of us can be—by the Holy Spirit. My reputation from boyhood has been beyond my deserts and I have always been kept on the stretch to live up to the opinions which my friends kept forming of me." Two weeks later his brief entry runs: "A very painful season with the outcome not clear. But have wonderful promises."

On the approach of Christmas he reviews the deeper motives of his life: "I wonder if I am still a son of ambition. I am sure I have not done justice by Jennie and the home life. On the other hand, in the three great decisions—the ministry, the college presidency, and the episcopacy—my decision was not in the line of my ambitions. I recall no other occasion when I was consciously governed by the desire for advancement. But I have been so absorbed in the work that I have not given sufficient time for the home or the preparation for old age. But I know of no preparation for old age save doing one's duty as he goes along."

While his suffering was growing daily more and more intense his conversations with his wife and fellowship with God were a sweet solace: "So far as I can discern I have not one purpose or wish contrary to His will. I wish entire patience for every moment of life and a more constant realization of His presence and a mind constantly fixed on heavenly things. But I am realizing a fullness of peace and rest and joy never equaled in my experience before. 'Blessed be the God and Father of us all.' "

On January 11th he made the last note in his Journal: "Referring to my era of suffering which may be dated from May, 1918, I judge God is trying to save me from sin and to perfect my attitude toward him and men. I am self-willed and dicta-

torial and proud, set in my own way. These afflictions which do not seem light, but doubtless will later on, will be found to work out for me a far more exceeding and eternal weight of glory. 'Not my will but thine be done.' "

The last of January a friend who visited Bishop Bashford at the Sanitarium wrote:

"The beloved Bashford we found in bed on a sleeping porch where he spends most of his time. He greeted us with a beautiful smile worth a long journey to see, and remarked: 'I have had three great calls in my life: one to the ministry; one to China; and this hardest call of all, to suffering. But,' he added, 'how long this trial shall last is not my concern, for my times are in His hand and I have no care.' "

During January and February he was able to sit up only for a couple of hours during the day. After March third he failed rapidly, and suffered greatly from difficulty in breathing. But every day until the end he would have us read the Bible and pray. Three weeks before his death he christened a little child at his bedside. On one of the last mornings he offered this characteristic prayer: "Our Father, bless, we pray thee, thy children all round the world to-day; help each one to put such faith in thee, so to trust in thee, and to be so obedient to thee that thou canst do thy best for each one, for Jesus sake. Amen."

When praying for release from intense pain he would ask for all others in suffering also. All his life he had lived for others, and in his last days of agony others were still in his great heart. His faithful colleague in China, Bishop W. S. Lewis, wrote from his bedside: "The weight of many cares, long journeys, night vigils have borne him down."

When the fact became clear that his health was gone and his work was ended, for the first time in his life he experienced depression. Torn by paroxysms of coughing and suffering intense pain, he was tormented by religious doubts. He seemed to have been born and trained by lifelong habits for action. He had always expected when his work was done like his father to die suddenly. When his mind became clouded by terrible suffering and utter human helplessness we are reminded of the last agonies of the Master's spirit when he cried: "My God, why hast thou forsaken me?" But the cloud over his spirit was fleeting. Again and again he asked to have repeated his favorite hymn: "Peace, Perfect Peace."

> "Peace, perfect peace, in this dark world of sin?
> The blood of Jesus whispers peace within."

The day before his death, he sent his love to the bishops, ministers, and the church, leaving as his farewell message, John, the thirteenth chapter. Then he said to the friend attending him, "Mary,

you know I am dying." She answered, "Yes, we know you soon will see Christ and the loved ones gone before; we cannot tell how soon, but God will give you grace to bear the suffering." He replied, "Nothing to be done now but to pray." Then he prayed that the "Lord would overrule in all things small and great."

He said to his faithful attendant, "Sing a hymn of praise when I am gone." On the last day, after telling his wife of his great love for her, he whispered his last words, "But Christ first."

CHAPTER XIII

THE FINISHED COURSE

Bishop Bashford died at nine-thirty on the morning of Tuesday, March 18, 1919, at Las Encinas Sanitarium, Pasadena, California. The news of his death produced profound regret on two continents. Appreciative notices of him appeared in the secular and religious papers throughout Asia and America. For several weeks the Methodist press abounded in grateful tributes, editorials, contributed articles, and letters giving estimates of his work and personal recollections. But most significant of all were the hundreds of letters and telegrams that his wife received from people in different parts of the world making tender and grateful acknowledgment of his help and inspiration from the beginning of his ministry in Boston. I have selected from the many three that are finely typical:

From a letter of President E. A. Birge of the University of Wisconsin to Mrs. Bashford:

Dear Mrs. Bashford:

I write to tell you of the grief which the University feels in the loss of Bishop Bashford.

I did not meet him, I think, for several years after I came to Wisconsin in 1875, but I well remember how the

faculty used to speak of him and the hopes which they had for his future. They seemed to expect more for the world from him than from any other of their recent graduates; and his record has fully justified their hopes. What a wonderful story of useful work, and much more than that of a life continually developing but growing richer, is that of the forty-six years since he graduated in 1873! It is a great and beneficent work which he has accomplished in the service of God and man, both in this country and in China. The university has a just pride in the record of his life, and his Alma Mater is thankful that she could contribute to the preparation for his work.

There are no words which can express the loss which his going brings to the world, or the grief which it brings to us, and most of all to you, but I should not be true to his memory if I dwelt on this side, for we should rather thank God for the great gifts which he gave us in his life during so many years.

Dear Mrs. Bashford:

We offer you out of the depths of our hearts our completest sympathy with you in your loneliness. We have often thought of you two as exemplifying the ideal in marital relationship of mutual sympathy, blended gifts, effective cooperation in service, and winning friendship.

What Bishop Bashford meant to me I cannot adequately express. He was a counselor true and safe. His utterances were always a stimulus both intellectually and spiritually. His faith in men—especially Chinese men—was exhilarating and was surpassed only by his faith in God, which was in reality the spring of his other faith. China will miss him sorely and feel his loss more keenly as the days go by.

D. W. Lyon.

From a letter by Alice Stone Blackwell:

Dear Mrs. Bashford:

The news of Bishop Bashford's death came to me with the shock of a real grief—a sense of personal loss, although it is many, many years since I saw him.

I cannot refrain from writing to you to express my heartfelt sympathy and to tell you that I am one of those to whom he was dear. I was only a girl when he was pastor of the Harrison Square Methodist Church and I was not even a member of it; but what I saw and knew of him in those days won my esteem and affection as his generous Christianity must have won those of all who had the good fortune to know him, irrespective of their denomination.

It was a privilege to have known him even slightly as I did, and it must have been an immense blessing to be closely associated with such a spirit for so many years and to be able to be a strength and an inspiration to him as you were. I feel like saying, "Blessed art thou among women."

It is years since I ceased attending any church—not because I did not think it was a good thing to attend church but because I always seemed to be too busy, but after going to the memorial services I feel as if I had been at church and I feel as if I must begin to go again —at least occasionally. His portrait before the pulpit preached better than anything that was said.

The funeral service was conducted in the presence of a great throng in the First Methodist Episcopal Church in Pasadena. His body was brought later to Delaware, Ohio, for burial. It was

fitting that his remains should rest hard by the college campus with which his memory will ever be associated, and that the memorial service should be held on the afternoon of commencement day.

It was in Gray Chapel—the great building itself a monument to his devotion—a large concourse assembled and listened to noble tributes from his colleagues in the Episcopal office and in the university, and to the singing of his favorite hymn, "Peace, Perfect Peace," and the place and the time were so rich in associations with him that it seemed as if he must appear on the platform in our midst.

How the sun shone on his funeral day in June! The very skies seemed to declare the joy and the triumph of his glad, strong, cheerful life. His grave was surrounded by friends from his college days, by his colleagues in the church, by missionaries and old students who had journeyed hundreds of miles to cherish his memory in death, when spontaneously the whole company joined with Bishop W. F. McDowell singing, "There's a land that is fairer than day." There was no mourning. His triumphant life had merely passed beyond our sight.

Wherein lay the chief value of the service which James W. Bashford gave to the church and to his generation? Perhaps the most impressive answer is to be found in the estimates of men in high places.

Doctor William Gordon Lenox, of Peking Union

Medical College, voiced the sentiment of many others: "It was largely faith in his faith which drew me to China. Above all other men that I have known he had the far-seeing eye of the prophet which looked across continents and centuries. In contrast with the opinions of many oriental writers on Eastern affairs respect for Bishop Bashford's opinion grows with increasing knowledge. I always marveled at the triumph of his spirit over his flesh. How could he cough all night and work all day? How could he cough all night and be cheerful and witty in the morning?"

Chengting T. Wang, a delegate to the Paris Peace Conference, wrote at the time of Bishop Bashford's death: "I have always considered him a great statesman-missionary. His views about the policies of the missions and the principles of the missionaries have in mind not the things present alone, but take in what will follow in the years, yea, centuries, to come. In one of his letters to me he said whatever work I took up if I did it for the Lord and for China it was holy work. I will cherish the many words of wisdom, of counsel which I received from him."

Doctor Robert E. Speer said: "No man of his generation has done more for foreign missions than he!"

Doctor Simon Flexner of the China Medical Board wrote: "Our common interests in helping

the Chinese to introduce and establish Western medical teaching and practice brought us together in the autumn of 1916 in Peking and again in the United States after Bishop Bashford's return to America.

"I was greatly impressed with Bishop Bashford's grasp of the problem of medical education in China and his eager cooperation with all the new constructive forces working for that country's benefit. I wish that I had come to know him better and his life might have been spared many years in order to continue his important work and to see the greater fruition of his efforts."

President Frank J. Goodnow of Johns Hopkins University, one time official Adviser in China, gives a significant appraisal: "I met Bishop Bashford very frequently while I was in China and came to have a very high idea of his insight into Chinese character and conditions. I always enjoyed talking over with him the various problems connected with China. I consider his book on China a great contribution to the literature of the subject."

Dr. Frank Mason North as executive head of the Board of Foreign Missions of the Methodist Episcopal Church had more intimate knowledge perhaps than any other of Bishop Bashford's official work in China. His letter of consolation to Mrs. Bashford is as clear in insight as it is rich in sympathy: "I find every one telling how great and

good he was and no one has seemed able to tell it adequately. And surely I cannot! But his spiritual chivalry, his use of a fine nature in the noblest tasks, his lucid character, his frank absorption in the worth-while things to which he gave his life have written upon all our hearts in lines of inextinguishable light the appeal to higher living and fresh devotion. No man can be now what he was before he knew Bishop Bashford. His influence will never die."

Dr. William V. Kelley, for many years editor of the Methodist Review, wrote of Bishop Bashford: "A truly apostolic bishop, as certainly in the apostolic succession as the Archbishop of Canterbury, a divinely ordained shepherd and bishop of souls, living up to his calling and election."

John R. Mott, with a world-wide knowledge of religious conditions, gives his appraisal of Bishop Bashford's service in strong words: "While the word statesman is not used with sufficient discrimination, I have no hesitation in applying it to Bishop Bashford. In my judgment he was one of the outstanding national and international Christian statesmen of his generation. Among the three or four most difficult and important problems of our time are that pertaining to the promotion of right relations between nations and races and that pertaining to the drawing together of the various Christian communions. In these two spheres, not

to mention others, he rendered a service of rare distinction. He exhibited a grasp of the factors entering into these problems and their solution which was nothing short of marvelous. He laid broad, deep, and solid foundations. To a unique degree he won the confidence of the most discerning and penetrating minds of all races and all classes with which he was thrown in contact."

Dr. John H. Korns of Peking Union Medical College says: "He maintained his simplicity in a wonderful way. His wide reading, his extensive travels, his contact with people of various attitudes toward life, including scholars, diplomats, avaricious officials, misanthropists, did not make of him a cynic or a sophist. His soul was too great for this. He remained as always a firm believer in the sublime possibilities in man through the grace of God."

Dr. David G. Downey, Book Editor of the Methodist Episcopal Church, gave his estimate of the character of Bishop Bashford in these words: "James W. Bashford was a world man and his death is a distinct loss not only to China, not only to Methodism, not only to the cause of missions, but also to the higher life of his time. No American of his generation did more to inspire and develop an intelligent interest in Christianity's world program. He was a preacher of spiritual passion and intellectual power; an educator who combined

administrative ability and the teaching gift with that power of personal inspiration which marks only the highest; an author with the scholar's method and a commanding grasp of his subject matter; a statesman who impressed men as not only behind a nascent church in China, but almost equally behind a nation in its birth throes. The source of all this remarkable influence and power is found in his simple and yet sublime faith in Christ and his belief that in such faith was the world's only hope."

One letter written by a well-known Chinese physician in Nanchang, China, Dr. Ida Kahn, is representative: "To us Bishop Bashford was most truly a wise minister, a faithful shepherd, and a loving father, and we sincerely mourn his departure. Never while the present generation of Christians survive will his devotion to the cause of China be forgotten and his memory will ever be held sacred by the generations which shall follow. When a new era of spiritual growth comes to our country, it will be recognized as the result of his efforts and the efforts of men like him in spirit."

One of the professors in Ohio Wesleyan University happily voiced the feeling of the faculty for President Bashford when he wrote at the time of his death: "I consider it one of my most valued honors that it was Doctor Bashford who brought me to Ohio Wesleyan. I have come to love the

university for herself now, but for some years almost my sole interest was in her president. I shall never forget what he did for all in many ways, most of all in letting me work with him and know him intimately. E. L. R."

Dr. Arthur H. Smith, a veteran missionary of fifty years' service in China, wrote this finely discriminating testimonial in a personal letter: "I had the privilege of traveling with Doctor Bashford from Ningpo to Shanghai just after he came to China and at later time to the famine region in Kiangsi. It was on the long tour to and from Suchuan that I came to appreciate more fully his great qualities, breadth of mind, clearness of vision, an invincible faith combined with a wise and winning firmness in at once seeing through and all around intricate questions which constituted him a model administrator. He combined justice and mercy and was never unwilling to get new light. What a loss to China, to America, trying to understand China, and to the church universal!"

Dr. Frank D. Gamewell, Secretary of the Educational Commission of China, writes out of an exceptional intimacy: "We are still too near the history he has made for us to estimate justly his enormous contribution to China. The added perspective of the years will enable the historian to portray more truly his services. But we whose lives he has touched, we who have had the privilege of

being with him 'in journeyings oft,' sharing with him in shipwreck in the darkness of a stormy night on the Yangtse, we who shared with him the anxieties till the midnight hour, during days and weeks and months when the country was torn with revolution, we who had the privilege of intimate fellowship, know indeed that a prince has fallen in Israel. Judged by the most exacting standards, Bishop Bashford was a great man. He was great in mentality; he was great in industry; he was great in goodness."

On the fortieth anniversary of his graduation from the University of Wisconsin, his Alma Mater conferred upon him the honorary degree of Doctor of Laws. In the award of the degree, President C. R. Van Hise most fittingly characterized Wisconsin's worthy son: "James Whitford Bashford, faithful pastor, inspiring teacher, successful college president, bishop of the Methodist Episcopal Church, apostle to China, in your successful career of nearly forty years, you have well illustrated the ideal of service for which this university stands. This ideal inspired you as a preacher and educator among your own people. Following this ideal when elected bishop in 1904, you asked to be sent to China, and recently you have repeated the request to remain there during the critical period which now confronts that most ancient nation. With burning zeal you have encouraged the awakening

of a great but shrinking race to the blessings of liberty and have assisted in the formation of a government after the American model."

Former President of the United States Chief Justice William H. Taft bore this testimony: "I value Bashford as a pioneer, statesman, and diplomatist in the work of opening the field of ancient Chinese civilization to the fructifying influence of Christian progress."

In a funeral tribute of rare beauty and eloquence Bishop William Fraser McDowell, for forty years the intimate friend of Bashford, portrayed him as philosopher, statesman, preacher, and saint, applying to Bashford the words of Arthur Brooks concerning his brother, Phillips Brooks: "God be praised to-day! From God he came; with God he walked; God's world he loved; God's children he helped; God's church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."

One who was inspired in his student days by him as by none other and was honored by his friendship and privileged to tell the story of his life may be permitted to salute him in the words of the young prophet to his departing master: "Let a double portion of thy spirit be upon me." The memory of his shining countenance, the inspiration of his white life, and the summons of his heroic devotion are a precious legacy.

BIOGRAPHICAL DATA

JAMES WHITFORD BASHFORD

1849: Born, May 29, at Fayette, Wisconsin.
1856: Entered public school, Fayette, Wisconsin.
1867: Entered University of Wisconsin, Madison.
1868: Taught in High School, Fayette.
1871: Became editor of *The University Press.*
1873: Received A. B. degree from the University of Wisconsin.
1873: Became instructor in Greek in the University of Wisconsin.
1874: Entered Boston University School of Theology.
1875: Became Pastor Harrison Square Methodist Episcopal Church, Boston.
1876: Graduated from the School of Theology of Boston University.
1878: Became Pastor First Methodist Episcopal Church, Jamaica Plain.
1878: Graduated from the School of Oratory.
1878: Married Miss Jane M. Field.
1881: Received degree of Ph.D. from Boston University.
1881: Became Pastor Auburndale Methodist Episcopal Church, Auburndale, Massachusetts.
1884: Became Pastor Chestnut Street Methodist Episcopal Church, Portland, Maine.
1887: Became Pastor Delaware Avenue Methodist Episcopal Church, Buffalo, New York.
1889: Elected President Ohio Wesleyan University.
1903: Published *Wesley and Goethe* (The Methodist Book Concern).

1904: Elected bishop of the Methodist Episcopal Church, May 19, at Los Angeles, California.
1904: Went to China as resident bishop.
1907: Published *God's Missionary Plan for the World* (The Abingdon Press).
1908: Published *China and Methodism.*
1912: Appealed to President Taft to recognize the Republic of China.
1915: Appealed to the United States Government to protect the territorial rights of China.
1916: Published *China—An Interpretation* (The Abingdon Press).
1918: Published *The Oregon Missions* (The Abingdon Press).
1918: Went to California to regain health.
1919: Died at Pasadena, California, March 18, 1919.

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